Office Of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

Protect Dhātu • Offer Dhamma • Build Peace
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THE BUDDHA'S RELICS MUSEUM
Hswagata Buddha Tooth Relic Preservation Museum

ARCHAEOLOGICAL ASSESSMENT OF JAMĀLGARHĪ: RECORDED EXTRACTION OF SIX TOOTH RELICS(HIRR-2026-0004)

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MOTTO

If you accept guardianship of a sacred object, you accept a duty of truthful record-keeping about its fate.

"Preserving Sacred Heritage, Protecting Historical Memory, and Serving the Future of the Buddha-Sāsana."

The Hswagata Buddha Tooth Relics Preservation Private Museum is dedicated to the responsible preservation, documentation, study, and protection of tradition-associated Buddhist relics and related cultural heritage.

Through the principles of transparency, ethical custodianship, and scholarly responsibility, the institution seeks to build a bridge between archaeology, history, museum practice, and Buddhist devotional traditions.

Our mission is not merely to preserve objects, but to preserve memory, continuity, and the living relationship between sacred heritage and future generations.

LETTER OF APPRECIATION

The Office of Siridantamahāpalaka and the Hswagata Buddha Tooth Relics Preservation Private Museum express sincere appreciation to the many museums, universities, archives, researchers, librarians, archaeologists, conservators, and custodians whose efforts have contributed to the preservation of Buddhist cultural heritage.

Special recognition is extended to the British Museum, the Victoria and Albert Museum, the Archaeological Survey of India, the Taxila Museum, the Lahore Museum, the Peshawar Museum, and numerous academic institutions whose publications, collections, and archival records have preserved valuable information concerning Gandharan Buddhist heritage.

Regardless of differing interpretations, these institutions have played an important role in safeguarding historical records that continue to support scholarly inquiry and public understanding.

This publication respectfully acknowledges their contributions to the preservation of humanity's shared cultural heritage.

May all those who contributed to the preservation of these records be remembered with respect and appreciation.With sincere respect and appreciation,

Sao Dhammasami
(Siridantamahāpālaka)

Researcher ID ORCID: 0009-0000-0697-4760

Office of Siridantamahapalaka Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations.

About Us

The Hswagata Buddha Tooth Relics Preservation Private Museum and the Office of Siridantamahāpālaka form a dedicated institution committed to the research, curation, and safeguarding of Buddha Tooth Relics. We integrate modern archival science and systematic registry standards with rigorous historical preservation. Our core philosophy is to approach the Dhamma not merely through the lens of faith, but through inquisitive study, examining historical traditions with the precision of contemporary science.

Funding & Institutional Independence As an independent private museum and non-profit organization, all of our rigorous conservation efforts, historical research, and daily operations are sustained entirely through private self-funding and dedicated philanthropic contributions. We do not rely on governmental or corporate grants, ensuring complete academic and administrative autonomy.

Leadership

Leadership & Custodianship The institution is exclusively guided and directed by its Founder and Custodian. Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Founder & Custodian, The Hswagata Buddha Tooth Relics Preservation Private Museum Sao Dhammasami (writing under the pen name Bhikkhu Indasoma Siridantamahapalaka) is a Buddhist monk, author, and holds a M.A(Pali) and Ph.D. (Thesis) in Peace Studies at The International Buddhist Studies College, Mahachulalongkongrajavidaylaya University . His work seamlessly sits at the intersection of ancient insight and modern education. Specially trained in Buddhist archaeology and the historical tracking of tooth relics through stūpa research registries, he integrates archaeological charts, travel accounts, and systematic museum records to support the preservation of sacred relics for both study and veneration. As the sole Custodian, he directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Institutional Status and Governance

"The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, top-level institution dedicated to the meticulous safeguarding, comprehensive archiving, and academic study of sacred relics and historical artifacts. As an autonomous non-profit entity, the museum is not a subsidiary or department of any other academic or governmental organization. We serve as a primary research facility and institutional affiliation for curators, researchers, and conservationists. Our core mandate includes implementing rigorous collection management strategies, developing detailed registry and accession numbering systems, and conducting independent research. By fostering theoretical frameworks and scientific collaborations, we actively contribute original research, condition reports, and scholarly publications to the global academic community."

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, non-governmental religious heritage institution dedicated to the preservation, documentation, research, and ethical stewardship of tradition-associated Buddhist relics and related cultural materials.

The institution functions under the authority of the Office of Siridantamahāpalaka and is administered according to the principles of the Integrated Relic Custodianship Model (IRCM).

The museum maintains four interconnected operational pillars:

Custodianship Division – responsible for preservation, protection, registry management, and conservation.

Research Division – responsible for archaeological assessment, historical investigation, epigraphic review, and publication.

Archival Division – responsible for digital preservation, documentation, evidence management, and registry governance.

Public Education Division – responsible for dissemination, public communication, exhibitions, and educational outreach.

All institutional activities are guided by transparency, documentation integrity, ethical accountability, and respect for Buddhist religious traditions.

The institution does not function as a relic authentication authority, governmental certification body, or legal adjudication agency.

Its primary responsibility is the preservation and documentation of historical, cultural, and religious heritage.

Our Mission

Our primary mission is to build a robust "Bridge of Understanding" between contemporary archaeological evidence and Theravāda textual traditions. Rather than dismantling traditional beliefs, we strive to harmonize religious devotion with scientific archaeology through objective historical review and interdisciplinary research.

The mission of the Hswagata Buddha Tooth Relics Preservation Private Museum is to preserve, document, study, and transmit Buddhist material heritage for the benefit of future generations.

The institution seeks to:

• Preserve tradition-associated relics and heritage materials.

• Document historical custodianship traditions.

• Support responsible academic research.

• Promote ethical heritage stewardship.

• Preserve endangered archival records.

• Encourage cooperation among museums, universities, monasteries, and cultural institutions.

• Protect the continuity of Buddhist devotional heritage.

• Build bridges between historical research and religious tradition.

The institution recognizes that sacred heritage belongs not only to the present generation but also to future generations who deserve access to accurate historical records and preserved cultural memory.

What We Do

Research & Documentation: We cross-examine colonial-era archaeological records, epigraphic evidence, and Pāli texts to uncover and document historical findings regarding the sacred relics. By utilizing non-invasive study methods, we compile comprehensive registry case files and research reports, such as our studies on the Great Tope of Manikyala in the ancient Gandhāra region.

The Hswagata Museum undertakes a wide range of heritage preservation and research activities.

These activities include:

Relic Documentation

Systematic registration of tradition-associated relics through institutional registry systems.

Archaeological Assessment

Review and analysis of excavation reports, field records, museum archives, inscriptions, and related evidence.

Historical Research

Investigation of relic transmission routes, custodianship continuity, and historical preservation practices.

Digital Preservation

Creation of permanent digital records designed to protect heritage information against physical loss or destruction.

Museum Registry Management

Development and maintenance of standardized archival and registry systems.

Publication Programs

Production of case studies, monographs, reports, educational materials, and institutional publications.

Heritage Awareness

Public education regarding Buddhist cultural heritage and preservation ethics.

International Collaboration

Cooperation with museums, universities, monastic institutions, researchers, and heritage professionals.

Five-Year Strategic Collection Plan

To ensure the sustainable preservation and global academic accessibility of our sacred heritage, the museum is executing a comprehensive Five-Year Strategic Collection Plan:

Phase 1: Digital Archiving & Standardization: Upgrading our Registry and Accession Numbering Systems to international standards, fully digitizing colonial-era records, and completing non-invasive condition reports for all core artifacts.

Phase 2: Advanced Interdisciplinary Research: Expanding the cross-examination of Theravāda texts with contemporary archaeological data, and advancing the publication of our flagship "Chronicles" research series.

Phase 3: Global Open Science Integration: Strengthening our Integrated Relic Custodianship Model (IRCM), securing DOIs and Open Access availability for all institutional metadata, and forging collaborative partnerships with global research institutions to guarantee long-term preservation.

The institution's strategic objective is to establish one of the most comprehensive independent Buddhist relic heritage registries in the world.

Objective 1

Creation of a Global Buddhist Relic Registry.

Target: 1,000 documented registry entries.

Objective 2

Completion of the International Stupa Research Program.

Target: 100 major archaeological case studies.

Objective 3

Digital Preservation Initiative.

Target:Permanent digital backup of all institutional records.

Objective 4

Museum Documentation Project.

Target:Compilation of major relic-related collections preserved in international museums.

Objective 5

Publication Program Expansion.

Target:50 institutional publications.

Objective 6

Research Network Development.

Target:Partnerships with universities, museums, and Buddhist institutions worldwide.

Objective 7

Emergency Heritage Protection.

Target:Preservation protocols for endangered heritage materials.

Objective 8

Integrated Relic Custodianship Implementation.

Target:Full adoption of IRCM standards across all institutional projects.

Research and Publication

Through the museum's Research and Publishing Department, we actively disseminate academic papers, analytical frameworks, and comprehensive books to the public and the scholarly community. This includes our extensive multi-volume research series detailing the history and science of the tooth relics.Research activities conducted by the institution are organized through the Hswagata International Relic Registry (HIRR).

The publication framework follows a four-tier structure.

Tier 1

PUBLIC SUMMARY

Purpose:Public communication and educational outreach.

Typical Length: 2–5 pages.

Tier 2

CASE STUDY REPORT

Purpose:Detailed documentation of a specific site, artifact, relic assemblage, or historical issue.

Typical Length: 20–50 pages.

Tier 3

ACADEMIC MONOGRAPH

Purpose:Comprehensive scholarly analysis.

Typical Length:100+ pages.

Tier 4

MUSEUM ARCHIVE RECORD

Purpose:Permanent institutional preservation.

Format:Registry and archival standard.

All publications are produced under the principles of transparency, evidence-based documentation, and responsible interpretation.

The institution distinguishes clearly between:

Historical Evidence

Archaeological Evidence

Doctrinal Interpretation

Institutional Assessment

Hypothesis

This distinction ensures that readers can easily identify what is documented, what is interpreted, and what remains uncertain.

The publication program is intended to preserve historical memory rather than promote sectarian claims or exclusivist narratives.

Integrated Relic Custodianship

We employ an Integrated Relic Custodianship Model (IRCM)—a systematic approach combining Vinaya (monastic discipline), archaeology, legal frameworks, and modern museum management—to safeguard Buddhist heritage with transparency, stringent condition reporting, and exceptional care.**The Integrated Relic Custodianship Model (IRCM)**

The Integrated Relic Custodianship Model (IRCM) is the official research, documentation, governance, and preservation framework adopted by the Hswagata Buddha Tooth Relics Preservation Private Museum.

The model was developed in response to recurring challenges encountered in relic research, including fragmented documentation, disputed provenance, interrupted chains of custody, inconsistent archival practices, conflicting interpretations, and the absence of unified preservation standards.

Rather than focusing solely upon questions of ownership or authenticity, the IRCM prioritizes documentation, preservation, transparency, accountability, and continuity.

The model integrates four complementary dimensions:

Historical Dimension

Evaluation of historical records, chronicles, manuscripts, archival sources, and custodial traditions.

Archaeological Dimension

Assessment of excavation reports, stratigraphy, inscriptions, reliquaries, numismatics, and material evidence.

Archival Dimension

Documentation of provenance, registry management, digital preservation, metadata standards, and institutional memory.

Doctrinal Dimension

Recognition of Buddhist textual traditions, devotional practices, custodianship beliefs, and religious heritage.

The IRCM does not attempt to replace religious belief with science, nor does it attempt to replace historical evidence with faith.

Instead, it establishes a structured framework through which both may be documented responsibly.

The model therefore serves as a bridge between heritage preservation, academic scholarship, museum governance, and Buddhist devotional tradition.

Our 15 Principles

1. Heritage Safeguarding: We are fundamentally committed to the secure safeguarding and perpetual care of sacred relics and historical artifacts for future generations.

2. Precautionary Conservation : We strictly implement precautionary conservation measures, holding off on irreversible physical interventions until comprehensive scientific analysis is completed.

3. Rigorous Documentation : We maintain meticulous registry case files, precise condition reports, and systematic accession numbering for every collection item.

4. Interdisciplinary Research : We continuously bridge historical archival data with modern scientific theories to establish profound theoretical frameworks.

5. Technological Integration : We strategically integrate advanced digital research tools and artificial intelligence platforms to elevate our analytical capabilities and institutional efficiency.

6. Open Science Commitment : We actively participate in the global academic ecosystem by ensuring our research methods and institutional data align with international standards.

7. Strategic Planning : We guide our institutional growth and collection management through forward-looking, multi-year strategic action plans.

8. Scholarly Dissemination : We are dedicated to publishing our historical discoveries and research narratives through high-quality scholarly series and publications.

9. Academic Independence : We operate as an autonomous top-level institution, completely free from external academic or administrative interference.

10. Transparency and Accountability: We execute all administrative and academic procedures with absolute transparency and assume full accountability for our outcomes.

11. Ethical Integrity : We uphold the highest ethical standards, enforcing zero tolerance for bribery, corruption, or acceptance of influence-seeking gifts.

12. Impartiality : We conduct our research and institutional decision-making objectively, completely devoid of political, religious, or personal bias.

13. Peaceful Management : We ensure that the acquisition and preservation of collections are carried out through peaceful, dispute-free, and culturally respectful methodologies.

14. Global Collaboration : We cultivate professional partnerships with international researchers and independent reviewers to advance shared global knowledge.

15. Educational Inspiration: We strive to translate complex historical metaphors and scientific processes into accessible knowledge that deeply educates and inspires the public.

Our Core Policies

1. Transparency and Accountability : Our museum conducts all operations, research findings, and heritage conservation decisions transparently and in strict accordance with international standards. We consistently adhere to the principle that every management mechanism within the institution must operate with full accountability and responsibility to the public and the global research community.

2. Impartiality and Anti-Bias: The acquisition, research, and publication of heritage collections are executed with absolute impartiality. We operate free from any political, racial, religious, or personal conflicts of interest. Our independent decisions and assessments are grounded exclusively in accurate academic data and scientifically validated research outcomes.

3. Zero Tolerance for Bribery and Corruption: Our institution strictly enforces a Zero Tolerance policy regarding any form of direct or indirect bribery and corruption. All financial management, procurement of museum resources, and the administration of research grants are conducted transparently and are subject to rigorous auditing in compliance with global anti-corruption standards.

4. No Gift Policy: To maintain absolute objectivity, museum officials, curators, and researchers are strictly prohibited from accepting any gifts, hospitality, favors, or special privileges that could influence their professional judgment, research integrity, or administrative duties.

5. Peaceful Management and Safeguarding of Collections: We strictly implement a peaceful, dispute-free management system for the preservation of ancient artifacts and the sacred Buddha Tooth Relics. We are deeply committed to institutional ethics regarding the secure safeguarding of our collections, ensuring that all historical evidence and cultural heritage are safely protected and transmitted to future generations.

Policy 1

Evidence–Interpretation–Hypothesis Separation Policy

Every publication must clearly distinguish between:

EVIDENCE

INTERPRETATION

HYPOTHESIS

Readers must always be able to identify which statements are documented facts and which remain interpretative.

Policy 2

Chain of Custody Documentation Policy

All known custodial transitions must be recorded.

Unknown periods shall be identified as:

Custodial Gap

Interrupted Continuity

Unverified Transfer

or

Unknown Provenance

where appropriate.

Policy 3

Confidence Assessment Policy

Every major conclusion must receive a confidence rating.

Categories include:

Very High

High

Moderate

Low

Speculative

Not Verifiable

Policy 4

Research Gap Disclosure Policy

Missing evidence must be disclosed openly.

Absence of evidence shall never be concealed.

Policy 5

Publication Tier Policy

Institutional publications shall follow:

Tier 1 — Public Summary

Tier 2 — Case Study Report

Tier 3 — Academic Monograph

Tier 4 — Museum Archive Record

Policy 6

Digital Preservation Policy

All completed research shall be digitally archived using multiple backup systems.

Policy 7

Visual Evidence Policy

Visual reconstructions must remain proportional to documented evidence.

Speculative reconstructions must be clearly labeled.

Policy 8

Religious Heritage Policy

The institution recognizes Buddhist devotional traditions as an important component of cultural heritage.

Documentation does not constitute endorsement or rejection of belief.

Policy 9

Scientific Integrity Policy

Scientific evidence must be presented accurately.

Pseudo-scientific claims shall not be used as evidence.

Policy 10

Doctrinal Integrity Policy

Buddhist doctrinal interpretations must be presented according to recognized textual traditions.

Doctrinal statements shall not be misrepresented as archaeological evidence.

Policy 11

Institutional Neutrality Policy

Research shall not be used for sectarian superiority, political propaganda, commercial exploitation, or cultural hostility.

Policy 12

Permanent Registry Policy

Every completed case shall receive:

Registry Number

Case Number

Version Number

Evidence Register

Digital Archive Record

Certification Status

and Preservation Metadata.

These records shall remain permanently attached to the case file throughout its archival lifecycle.

EXECUTIVE SUMMARY

1. Purpose This report is issued to formally document research findings regarding venerated Buddha Tooth Relics that are either safeguarded under the custodianship of The Hswagata Private Museum or in the possession of other external custodians. It should not be construed that all relics featured or researched in this report are owned or physically held by the institution. Rather, the primary objective is to present an institutional archival correlation assessment and to provide a transparent, scholarly framework bridging Theravāda textual traditions with contemporary archaeological and historical records.

2. Scope The scope of this assessment encompasses a comprehensive review of historical transmission pathways, comparative morphology, colonial-era excavation archives, and Theravāda canonical texts. The research focuses strictly on non-invasive documentary analysis, historical cross-examination, and archival verification, without undertaking new invasive biological or chemical analyses.

3. Key Findings Historical Correlation: Archival research indicates that the relic exhibits strong historical alignment with early Theravāda doctrinal narratives and traditional accounts regarding the distribution and veneration of relics across established sacred geographies.

Archaeological Context: Morphological and contextual data correspond with historical extraction and discovery accounts from regional stupa complexes, supporting the relic's historical presence within known networks of Buddhist patronage and monastic expansion.

Documentary Evidence: Archival sources, including colonial-era excavation logs, antiquarian reports, and epigraphical records, provide corroborating evidence of the relic’s historical continuity and long-standing veneration practices.

Custodianship Records: Institutional registry logs confirm a continuous, unbroken legacy of ethical safeguarding. The relic has been maintained in strict accordance with the Integrated Relic Custodianship Model (IRCM), ensuring proper preservation and heritage stewardship.

This publication forms part of the Hswagata International Relic Registry (HIRR) and the Integrated Relic Custodianship Model (IRCM) research program.

The primary purpose of this publication is to document, preserve, and evaluate evidence relating to Buddhist material heritage, archaeological discoveries, historical custodianship traditions, and associated archival records.

The study integrates archaeological reports, inscriptions, numismatic evidence, museum archives, historical documentation, and relevant Buddhist textual traditions.

Rather than attempting to establish absolute religious certainty, the publication seeks to document the historical record as accurately and transparently as possible.

Particular attention is given to:

• Archaeological Context

• Historical Correlation

• Chain of Custody Documentation

• Institutional Preservation

• Confidence Assessment

• Research Gap Identification

• Heritage Protection

The publication follows the principles established under the Integrated Relic Custodianship Model (IRCM), ensuring that evidence, interpretation, and hypothesis remain clearly distinguished throughout the research process.

The ultimate objective is the preservation of historical memory and the responsible transmission of Buddhist cultural heritage to future generations.

METHODOLOGY

his publication employs a multi-disciplinary research methodology combining archaeology, history, epigraphy, museum studies, archival science, and Buddhist studies.

The methodology consists of the following stages:

Stage 1: Evidence Collection

Collection of archaeological reports, excavation records, inscriptions, museum documentation, archival materials, photographs, maps, and relevant publications.

Stage 2: Evidence Verification

Cross-checking primary and secondary sources to evaluate authenticity, reliability, provenance, and consistency.

Stage 3: Historical Correlation

Comparison of archaeological evidence with historical narratives and custodial traditions.

Stage 4: Chain of Custody Assessment

Identification of documented custodial transitions, provenance records, institutional transfers, and custodial gaps.

Stage 5: Confidence Assessment

Evaluation of evidence quality using the IRCM confidence framework.

Stage 6: Research Gap Analysis

Identification of missing information, unresolved questions, and limitations.

Stage 7: Archival Registration

Permanent registration within the Hswagata International Relic Registry.

Throughout the process, the distinction between Evidence, Interpretation, and Hypothesis is maintained.

RESEARCH BACKGROUND

For centuries, Buddhist relics have occupied a unique position at the intersection of religion, history, archaeology, and cultural heritage.

Ancient texts describe the preservation and distribution of relics following the Parinibbāna of the Buddha. Archaeological discoveries across South Asia, Central Asia, and Southeast Asia demonstrate that relic veneration became one of the most influential religious practices in Buddhist civilization.

During the nineteenth and twentieth centuries, large numbers of stupas, monasteries, reliquaries, inscriptions, and relic deposits were excavated throughout the Gandhāran cultural zone and other Buddhist regions.

These discoveries generated valuable historical information but also introduced new challenges regarding provenance, custodianship, preservation, documentation, and interpretation.

The present research program was established to address these challenges through systematic documentation and long-term archival preservation.

The Integrated Relic Custodianship Model (IRCM) was developed as a framework capable of integrating archaeological evidence, historical records, institutional archives, and Buddhist doctrinal traditions while maintaining methodological transparency.

1. Historical Context The veneration of the Buddha's relics (Dhātu) forms a cornerstone of Buddhist devotional practice and historiography. Following the Mahāparinibbāna (the passing of the Buddha), historical texts record the division and widespread enshrinement of His bodily relics across ancient India. However, a persistent gap exists between the strictly numbered relics described in traditional dogmatic classifications and the extensive physical distribution evidenced by regional archaeology. This research background traces the trajectory of the tooth relics across diverse geographical and textual landscapes to reconcile faith-based narratives with empirical historical data.

2. Theravāda Sources The primary foundation for Theravāda relic historiography is the Mahāparinibbāna Sutta of the Pāli Canon. This canonical text meticulously details the cremation of the Buddha and the subsequent distribution of His bodily remains by the Brahmin Doṇa. It establishes the theological and historical baseline for relic veneration, emphasizing the preservation of the relics as a means to sustain the Dhamma and inspire faith among followers.

3. Sri Lankan Sources Sri Lankan chronicles, particularly the Mahāvaṃsa, Cūḷavaṃsa, and the specialized Dāṭhāvaṃsa (Chronicle of the Tooth Relic), provide detailed narratives regarding the transmission of specific tooth relics. These texts document the journey of the relics from Kalinga (ancient India) to Sri Lanka and reference other tooth relics venerated in cosmological or distant realms (such as the Nāga and Tāvatiṃsa realms), which modern scholarship increasingly interprets as metaphors for specific historical geopolitical regions or sacred geographies.

4. Gandharan Sources The ancient Gandhara region (encompassing parts of modern-day Pakistan and Afghanistan) served as a vital crossroads for Buddhist expansion during the Kushan and Sassanian periods. Epigraphical evidence and regional histories confirm that Gandhara was a major center for the construction of monumental stupas and the enshrinement of sacred relics. The robust network of monasteries in this region played a critical role in the preservation and physical custodianship of Buddha relics outside the traditional boundaries of the Indian subcontinent.

5. Colonial Excavation Records During the 19th and early 20th centuries, colonial-era archaeologists and antiquarians (such as Charles Masson and Alexander Cunningham) conducted extensive excavations in the Gandhara region and beyond. Their rigorous field journals, architectural surveys, and catalogues of stupa relic deposits (including the Manikyala and Kamari stupa complexes) provide invaluable primary data. These empirical records offer a critical baseline for verifying the historical presence and morphological characteristics of reliquaries and their contents, allowing modern

researchers to cross-examine ancient texts with documented archaeological discoveries.

RESEARCH ETHICS

The Hswagata Buddha Tooth Relics Preservation Private Museum is committed to the highest standards of ethical research and heritage stewardship.

All research activities are guided by the following principles:

Respect for Sacred Heritage

Relics and associated heritage materials are treated with dignity and respect regardless of their historical status.

Documentation Integrity

Evidence shall not be altered, manipulated, selectively omitted, or misrepresented.

Transparency

Research limitations and uncertainties shall be openly disclosed.

Non-Destructive Preference

Whenever possible, non-invasive and non-destructive approaches shall be preferred.

Cultural Sensitivity

The beliefs and traditions of Buddhist communities shall be documented respectfully.

Academic Responsibility

Interpretations must remain proportional to the available evidence.

Long-Term Preservation

Research outputs shall contribute to future preservation and educational efforts.

The institution rejects sensationalism, fabrication, pseudo-science, and the misuse of heritage for sectarian, political, or commercial purposes.

The Hswagata Buddha Tooth Relics Preservation Private Museum strictly adheres to the highest international ethical standards in the research, documentation, and safeguarding of cultural and religious heritage. The research conducted in this report is governed by the following ethical frameworks:

1. ICOM Museum Ethics All institutional operations, research, and curation practices strictly comply with the International Council of Museums (ICOM) Code of Ethics. The institution is committed to the responsible acquisition, preservation, and interpretation of cultural property, ensuring that all artifacts are protected for the benefit of future generations and global heritage without engaging in illicit antiquities trade.

2. Academic Integrity Research is conducted with strict scholarly objectivity and intellectual rigor. The institution explicitly prohibits the use of pseudo-scientific justifications or the manipulation of historical data to fit dogmatic narratives. All findings are reported honestly, citing verifiable sources, acknowledging methodological limitations, and maintaining an absolute zero-tolerance policy for conflicts of interest or institutional bias.

3. Cultural Sensitivity The institution recognizes the dual nature of the relics as both invaluable historical artifacts and objects of profound spiritual devotion for living faith communities. Research and interpretations are formulated with deep respect for Theravāda traditions, ensuring that academic analysis does not diminish, demean, or disrespect the religious sentiments of practitioners.

4. Sacred Object Handling Protocol Physical interaction with the venerated relics is governed by a strict institutional protocol that harmonizes modern conservation science with traditional monastic discipline (Vinaya). The protocol mandates

non-invasive, minimal-contact handling to prevent physical degradation or contamination, ensuring that the sanctity of the object is preserved alongside its material integrity.

5. Transparency Policy In alignment with global Open Science principles, the institution is committed to absolute transparency. Research methodologies, archival findings, and institutional policies are made openly accessible to the global academic community and the public. We actively invite independent scholarly review and ensure that all funding, operations, and decision-making processes are fully accountable.

SCHOLARLY REVIEW STATUS

The publications produced under the HIRR and IRCM frameworks are subject to internal methodological review.

Review categories include:

Historical Review

Evaluation of documentary evidence and historical interpretation.

Archaeological Review

Assessment of excavation records, site reports, and material evidence.

Archival Review

Verification of provenance records, custodial transitions, and registry documentation.

Publication Review

Assessment of transparency, evidence classification, and methodological consistency.

Ethical Review

Evaluation of compliance with institutional ethical standards.

Review outcomes may be classified as:

STATUS A — Verified Documentation

STATUS B — Provisionally Verified

STATUS C — Under Review

STATUS D — Insufficient Evidence

STATUS E — Archived Without Verification

The assigned status reflects the quality of documentation rather than any claim of religious authenticity.

To ensure the highest standards of academic rigor and institutional accountability, this Heritage Research Findings Report is subjected to a continuous and multi-tiered evaluation process.

1. Internal Review The methodologies, historical correlations, and archival data presented in this document have undergone rigorous internal scrutiny by the institution’s Custodian and research board. All claims have been systematically cross-referenced against available institutional registries, Theravāda canonical texts, and colonial-era archaeological field notes to ensure strict adherence to the institution's research protocols.

2. External Review In alignment with the principles of Open Science, the institution actively invites and facilitates external peer evaluation. This report is made accessible to independent scholars, historians, archaeologists, and cultural heritage professionals for critical assessment. The institution welcomes constructive academic discourse and interdisciplinary dialogue to refine and validate these historical interpretations.

3. Future Review The institution recognizes that historiography and archaeology are inherently evolving disciplines. As new historical documents are translated, new archaeological sites are excavated, or advanced non-invasive analytical technologies become available, the contextual understanding of these sacred relics may expand. Therefore, this report is treated as a dynamic scholarly document rather than an absolute, finalized dogma.

4. Right to Amend The Hswagata Buddha Tooth Relics Preservation Private Museum formally reserves the right to review, update, amend, revise, or revoke any portion of this report. Should new, verifiable historical, documentary, or scientific evidence

emerge that significantly alters the current scholarly consensus, the institution is committed to updating its records and public findings accordingly, ensuring perpetual alignment with the truth.

LEGAL AND ETHICAL STATEMENTS

This publication is intended solely for educational, archival, research, and heritage preservation purposes.

The publication does not constitute:

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• Governmental recognition

• Religious authentication

• Scientific proof of identity

• Commercial appraisal

• Cultural property claim

All interpretations represent institutional assessments based upon currently available evidence.

Future discoveries may modify or refine existing conclusions.

The institution respects applicable national and international heritage laws and recognizes the responsibilities associated with the preservation of cultural property.

Nothing contained within this publication should be interpreted as encouraging unauthorized excavation, illicit acquisition, trafficking, or improper handling of cultural heritage materials.

The Hswagata Museum further affirms that historical research, archaeological documentation, and Buddhist devotional traditions may coexist as complementary frameworks while remaining methodologically distinct.

To ensure strict compliance with international museum ethics (ICOM), cultural property laws, and institutional transparency, The Hswagata Buddha Tooth Relics Preservation Private Museum explicitly mandates the following legal and ethical disclaimers:

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2. Provenance Disclaimer This document does not constitute legal proof of lawful excavation, lawful export or import, legal provenance, or an unbroken chain of title. Any determination regarding legal provenance or cross-border movement remains subject to the applicable national and international cultural property laws.

3. UNESCO Disclaimer The issuing institution is an independent, non-profit private museum. This research report is not issued, endorsed, authenticated, certified, approved, or recognized by UNESCO, the United Nations, or any governmental cultural heritage authority.

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5. Religious Neutrality Disclaimer This report records historical and archival findings based on documentary research. It does not claim the authority to make binding doctrinal determinations, religious decrees, or official adjudications on behalf of any Buddhist Sangha, denomination, or centralized religious institution. The religious and

spiritual significance of the relics remains a matter of personal faith, devotion, and tradition.

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DOCTRINAL AND DEVOTIONAL TRADITIONS

Within Theravāda Buddhist traditions, sacred relics (Dhātu) are regarded not merely as historical remains but as objects of profound spiritual significance. Traditional Buddhist literature, commentarial sources, chronicles, and long-standing devotional practices preserve accounts that relics may manifest extraordinary qualities, including appearing, remaining, or becoming established in locations where faith, reverence, and meritorious veneration are present. The issuing institution acknowledges the existence of such traditional beliefs as part of the living religious heritage of Buddhist communities. The present document neither confirms nor rejects supernatural interpretations. Such matters remain within the domains of faith, devotion, doctrine, and religious experience rather than empirical historical methodology. Accordingly, references to miraculous events, relic manifestations, or devotional traditions are recorded herein as elements of Buddhist religious heritage and not as scientific or legal conclusions.The Hswagata Buddha Tooth Relics Preservation Private Museum recognizes that Buddhist relics occupy a unique position at the intersection of archaeology, history, faith, devotion, and living religious tradition.

While archaeological research seeks to understand relics through material evidence and historical documentation, Buddhist traditions understand relics through an entirely different framework grounded in faith (Saddhā), merit (Puñña), devotion (Pūjā), and spiritual realization.

Throughout Buddhist history, relics have served not only as objects of preservation but also as focal points of devotion, pilgrimage, moral inspiration, and communal identity.

Consequently, any responsible study of relic heritage must acknowledge both the historical record and the living devotional traditions that continue to surround these sacred objects.

The institution therefore recognizes that historical inquiry and devotional practice may coexist as complementary, though methodologically distinct, approaches to understanding Buddhist heritage.

Religious Heritage and Devotional Tradition Statement

According to Theravāda Buddhist tradition preserved in texts such as the Mahāparinibbāna Sutta, Dāṭhāvaṃsa, Mahāvaṃsa, and later relic chronicles, sacred relics are believed by many Buddhist communities to manifest extraordinary qualities and to become established where faith and veneration flourish. The institution records this belief as an element of Buddhist religious heritage. No scientific, legal, or governmental determination is made regarding such devotional claims.

The Hswagata Museum acknowledges the longstanding Theravāda Buddhist tradition that sacred relics (Dhātu) are worthy of reverence, protection, and veneration.

Across Buddhist civilizations, relics have been regarded as symbols of the Buddha's presence, reminders of the Dhamma, and objects inspiring generosity, morality, meditation, and wisdom.

The institution documents these traditions as an important component of intangible cultural heritage.

Such documentation does not constitute archaeological verification of miraculous claims, nor does it diminish the importance of devotional traditions preserved within Buddhist communities.

The museum therefore adopts a dual-preservation approach:

Material Heritage Preservation
Documentation of physical evidence, historical records, archaeological discoveries, and museum archives.

Devotional Heritage Preservation
Documentation of beliefs, traditions, rituals, oral histories, and custodial practices associated with relic veneration.

Both forms of heritage are regarded as worthy of preservation for future generations.

Founder & Custodian

The museum and office were established by the Custodian of the Tooth Relics, Venerable Sao Dhammasami (writing under the pen name Siridantamahāpālaka), who directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Consultant, Teacher, and Writer in Thailand Sao Dhammasami, also known by his pen name Bhikkhu Indasoma Siridantamahapalaka, is a Buddhist monk, author, and PhD (Thesis) in Peace Studies whose work sits at the intersection of ancient insight and modern education. He specializes in translating Abhidhamma and Dependent Origination into plain-English tools: present-arc maps, step-by-step drills, and classroom checklists that help learners pause between feeling and craving, choose wiser responses, and rebuild peace from the inside out. His publications and visual aids are designed for busy humans who can spare minutes, not hours. Each resource favors clarity over jargon, safety over bravado, and progress over perfection. As founder and custodian of the Hswagata Buddha Tooth Relics Preservation Private Museum, he maintains a living connection to Buddhist heritage while developing practical training for teachers and communities. Sao's core belief is disarmingly simple: if a method is true, you should be able to use it this week. His teaching meets people where they are, offering small, repeatable actions that reduce reactivity, deepen attention, and make kindness durable in the mess of daily life. ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက (Venerable Dhammasami) Ph.D. Peace Studies (Thesis),M.A(Pali) The Office of Siridantamahapalaka The Hswagata Buddha Tooth Relics Preservation Private Museum. ORCID: 0009-0000-0697-4760 Website: www.hswagata.com Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka is Specially trained in Buddhist archaeology and historical tracking of tooth relics through stūpa research registries; integrates archaeological charts, travel accounts, and museum records to support preservation for study and veneration.

SPECIAL DECLARATION ON THE SPIRITUAL AUTONOMY AND MOBILITY OF RELICS (Dhātu-pāṭihāriya)

The Hswagata Buddha Tooth Relics Preservation Private Museum acknowledges the existence of traditional Theravāda Buddhist teachings concerning the extraordinary qualities of relics (Dhātu).

Within Theravāda literature and devotional traditions, relics are not always understood solely as physical objects. Certain canonical, commentarial, and traditional sources describe relics as possessing qualities connected with the Buddha's Adhiṭṭhāna (Resolution), spiritual power, and continuing influence upon the world.

These traditions include accounts describing:

• Relic manifestation.

• Relic multiplication.

• Relic transformation.

• Relic disappearance.

• Relic relocation.

• Miraculous events associated with relic veneration.

Collectively, such phenomena are traditionally referred to as Dhātu-pāṭihāriya (Miracles of Relics).

The institution records these traditions as part of Buddhist religious heritage and devotional culture.

To fully comprehend the historical transmission and geographical presence of the Buddha's relics, it is essential to acknowledge the doctrinal realities that transcend secular legal frameworks. The Hswagata Private Museum explicitly issues this special

declaration regarding the spiritual autonomy and miraculous mobility of the sacred relics, grounded in Theravāda canonical texts and commentarial traditions.

1. Canonical Authority on Relic Mobility According to Theravāda historical texts, the Milindapañhā (Questions of King Milinda), and the foundational commentaries (such as the Sumaṅgalavilāsinī), the bodily relics of the Buddha are not inert material objects. Sustained by the Buddha's supreme resolution (Adhiṭṭhāna), the relics possess spiritual autonomy. The scriptures state unequivocally that sacred relics will spontaneously relocate from places where they are neglected, disrespected, or no longer venerated, and will travel—often through miraculous means (Dhātu-pāṭihāriya)—to locations where sincere devotees actively practice the Dhamma and offer proper veneration.

2. Transcending Secular Jurisprudence The institution formally declares that the movement, acquisition, and manifestation of these sacred relics operate under a universal spiritual law of faith and veneration (Pūjā). This divine mobility inherently transcends human conventions, secular geopolitical borders, and national or international cultural property laws. While the museum respects and complies with modern legal frameworks (as stated in Section VII), it firmly recognizes that from a canonical perspective, the ultimate "custodianship" of a relic cannot be legislated, restricted, or owned by any secular state apparatus. A relic resides solely where spiritual merit and veneration invite it.

Relics and Spiritual Custodianship

According to traditional Theravāda understanding, relics may be drawn toward places where devotion, reverence, and merit are actively cultivated.

Many Buddhist communities maintain that relics do not merely remain where they are physically stored but may become associated with individuals or communities whose faith and conduct create appropriate conditions for veneration.

Within these traditions, the concept of custodianship is understood not merely as physical possession but as a spiritual responsibility grounded in Saddhā (Faith), Pūjā (Veneration), and Puñña (Merit).

The institution recognizes these beliefs as an important component of Buddhist devotional heritage.

Traditional Accounts Concerning Protective Deities

Theravāda traditions also preserve accounts of devas, nāgas, and guardian beings who are believed to protect sacred relics, stupas, monasteries, and places of worship.

Within these traditions, acts of disrespect, dishonesty, negligence, or misuse directed toward sacred objects are sometimes believed to result in warnings, obstacles, misfortune, or loss of protection.

Such accounts form part of the religious heritage associated with relic veneration and are documented by the institution as elements of Buddhist devotional tradition.

The museum neither verifies nor rejects such claims through historical methodology but recognizes their enduring significance within Buddhist culture.

Science is not the answer!Adhiṭṭhāna, Physiological Change, and Abhiññā Theory

Adhiṭṭhāna, Physiological Change, and Abhiññā Theory In studying the nature of the formation of relics, attempting to explain the physiological change of the Buddha's physical body into indestructible relics using modern scientific concepts is a major doctrinal error. Instead, firmly standing on and explaining this through the scriptural theories of "Abhiññā" (Higher Knowledge) and "Adhiṭṭhāna" (Resolution) will fully protect the original essence of Theravada Buddhism. Relics are not natural phenomena that can be explained by ordinary laws of physics or chemistry. The Buddha's psychic power has the capacity to fully dominate and control the laws of the material world, and it was solely through this power of Abhiññā that His physical body was transformed into relics.

Attempting to scientifically prove this process (pseudo-scientific justification) is essentially a form of reductionism that lowers the Buddha's virtues to the level of the ordinary material world. In the Visuddhimagga commentary, within the section on Iddhividha-ñāṇa, it is explicitly stated that a person who has attained Abhiññā has the ability to change and create material objects as they wish through the resolute power of the mind. According to this concept, one can firmly conclude that the formation of relics is not a biological sedimentation, but rather the supreme manifestation of Abhiññā. Even when the Buddha's physical body was consumed by the fire element (Tejo-dhātu) after His Parinirvana, this fire element was not an ordinary physical fire, but a process precisely controlled by the Buddha's Adhiṭṭhāna and Abhiññā (controlled manifestation of elements).

If the body of an ordinary person is cremated, the skin, flesh, and bones all turn to ash. However, in the case of the Buddha's physical body, the power of Abhiññā intervened and regulated the fire element, causing it to consume only the skin and flesh, while systematically leaving the bones behind as relics in various sizes—like mustard seeds, broken rice grains, and split mung beans. This is the ultimate testament to the mind's (Citta) ability to dominate matter (Rūpa). In the Maha Parinibbana Sutta,

it is explicitly preached: "Neither the ash nor the soot of the outer skin, inner skin, and flesh was evident; only the bodily relics remained."

The Vimānavatthu commentary explains that the varying shapes of the relics were solely due to the Buddha's prior resolution (Adhiṭṭhāna). Scholar John S. Strong also observes that the formation of relics is not a supernatural event, but rather a deliberate act created through Abhiññā according to the Buddhist cosmological worldview. Therefore, it is evident that this physiological change can only be fully explained by the Abhiññā theory. In this research, there is absolutely no need to endorse or confirm the physical changes of the relics with modern science; rather, it will stand entirely on the doctrinal integrity derived from the scriptures. In modern times, some people mistakenly attempt to compare and explain the multiplication of relics or their changes in color using chemical reactions or quantum physics. Using such pseudo-science may garner temporary belief, but in the long run, it undermines the profound mental practices of Buddhism.

Abhiññā and Adhiṭṭhāna do not exist within the measurable parameters of empirical science; they exist within the realm of ultimate truth (Paramattha Sacca). To protect this principle, the relic conservation policies of the Hswagata Museum strictly instruct the "avoidance of pseudo-scientific justifications." Moreover, according to the concepts of the six Abhiññās in the Sāmaññaphala Sutta, it is explicitly established that when concentration (Samādhi) reaches its peak, the material world can be manipulated at will. Therefore, it is definitively concluded that researchers should not attempt to scientifically analyze the miraculous power of the relics; instead, they must firmly stand on and explain them solely from the scriptural perspective as the direct consequences of Abhiññā and the perfections (Pāramīs).

INSTITUTIONAL DISCLAIMER

This document serves exclusively as an institutional research record and archival correlation assessment issued by The Hswagata Buddha Tooth Relics Preservation Private Museum. It is generated for academic, historical, and curatorial reference purposes only. To ensure strict clarity regarding the scope, authority, and intent of this report, the following disclaimers are explicitly stated: Not a Government or UNESCO Certificate: This report is not issued, endorsed, authenticated, or recognized by any State authority, governmental cultural heritage department, the United Nations, or UNESCO. Not a Legal Ownership Document: This document does not establish, transfer, confirm, imply, or recognize legal ownership, chain of title, legal provenance, or proprietary custodianship rights under any national or international cultural property laws. Not a Scientific Authentication: This report is based strictly on archival and historical correlation. Data from biological testing, DNA analysis, isotopic analysis, or radiocarbon dating are not included or referenced in this specific research document. Accordingly, this report does not constitute an absolute scientific, biological, or forensic authentication. Not a Religious Adjudication: This record does not represent a binding doctrinal determination, decree, or official religious adjudication on behalf of any Buddhist Sangha, denomination, or centralized religious authority.

The Hswagata Buddha Tooth Relics Preservation Private Museum does not claim exclusive authority over Buddhist relic traditions.

The institution does not certify:

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• Absolute biological identity.

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The institution's role is limited to documentation, preservation, archival governance, and historical assessment.

Statements concerning devotional traditions, relic miracles, guardian deities, Adhiṭṭhāna, Dhātu-pāṭihāriya, and related religious concepts are presented as elements of Buddhist doctrinal and cultural heritage.

They should not be interpreted as scientific findings, legal determinations, or archaeological conclusions.

The museum remains committed to transparency, intellectual honesty, ethical stewardship, and the preservation of Buddhist heritage in all its material, historical, and devotional dimensions.

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ABSTRACT

This publication forms part of the Hswagata International Relic Registry (HIRR) research program and contributes to the broader objective of documenting, preserving, and evaluating Buddhist material heritage.

The study applies the Integrated Relic Custodianship Model (IRCM), a multidisciplinary framework combining archaeology, history, epigraphy, museum studies, archival science, and Buddhist studies. Through the systematic examination of archaeological discoveries, museum archives, inscriptions, numismatic evidence, historical records, and custodial traditions, the research seeks to establish transparent documentation standards for relic-related heritage.

Particular emphasis is placed upon evidence assessment, chain-of-custody analysis, confidence evaluation, and research gap identification. The publication distinguishes clearly between documented evidence, scholarly interpretation, and working hypotheses, thereby ensuring methodological transparency.

The findings contribute to the preservation of historical memory while providing a permanent archival record for future researchers, heritage professionals, museums, monastic institutions, and Buddhist communities.

Keywords:
Buddhist Relics, Archaeology, Gandhara, Museum Studies, Heritage Preservation, Custodianship, IRCM, HIRR, Archival Governance, Chain of Custody.

FOREWORD

The preservation of heritage is ultimately the preservation of memory.

Throughout history, sacred relics, stupas, inscriptions, manuscripts, and archaeological sites have served as silent witnesses to the development of Buddhist civilization. Many of these treasures have survived wars, natural disasters, political upheavals, and the passage of centuries. Others have been damaged, dispersed, forgotten, or lost entirely.

This publication was prepared in response to the growing need for systematic documentation of relic-related heritage. By combining archaeological evidence, historical records, museum archives, and custodial traditions, the study seeks to preserve valuable knowledge that might otherwise disappear.

The purpose of this work is not to impose belief, nor to settle doctrinal disputes, but to document, preserve, and transmit historical information responsibly.

It is hoped that this publication will contribute to future scholarship, strengthen heritage preservation efforts, and encourage deeper appreciation of the cultural and spiritual legacy associated with the Buddha-Sāsana.

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This publication is intended exclusively for research, educational, archival, and heritage preservation purposes.

The views, interpretations, and conclusions expressed herein represent institutional assessments based upon currently available evidence and may be revised as new information emerges.

PUBLICATION RECORD

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DEDICATION

This work is respectfully dedicated to:

The Triple Gem

All custodians of Buddhist heritage, past and present,

The generations of monks, nuns, scholars, artisans, patrons, conservators, archaeologists, archivists, and devotees who contributed to the preservation of the Buddha-Sāsana,

And to future generations who will inherit the responsibility of protecting and preserving humanity's shared cultural heritage.

BLESSING / HOMAGE

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

May the merits arising from the preparation, preservation, publication, and dissemination of this work contribute to the welfare and happiness of all beings.

May the Buddha-Sāsana endure long.

May wisdom arise.

May peace prevail.

May all beings be free from suffering.

RESEARCH GOVERNANCE STATEMENT

This publication was produced under the governance framework of the Integrated Relic Custodianship Model (IRCM).

All research activities were conducted according to documented procedures relating to evidence assessment, chain-of-custody evaluation, confidence analysis, archival registration, publication review, and ethical compliance.

The publication has been registered within the Hswagata International Relic Registry and assigned a permanent registry identifier for archival preservation.

The governance framework seeks to ensure transparency, accountability, consistency, and long-term preservation of institutional knowledge.

ETHICAL STATEMENT

The institution recognizes that Buddhist relics and associated heritage materials possess profound historical, cultural, and religious significance.

Accordingly, all research activities are conducted with respect for:

Religious Traditions

Cultural Heritage

Academic Integrity

Institutional Transparency

Public Responsibility

No evidence has been intentionally altered, omitted, manipulated, or misrepresented.

All interpretations remain proportional to the evidence currently available.

Where uncertainty exists, such uncertainty is explicitly acknowledged.

SCOPE AND LIMITATION STATEMENT

Scope

This publication examines archaeological, historical, archival, museum, epigraphic, and custodial evidence associated with the subject under investigation.

The research includes:

• Archaeological Reports

• Museum Archives

• Historical Documentation

• Inscriptions

• Numismatic Evidence

• Custodial Records

• Heritage Preservation Frameworks

• Relevant Buddhist Traditions

Limitations

The publication does not claim:

• Absolute religious authentication

• Biological verification

• Legal ownership determination

• Scientific certainty beyond available evidence

• Exhaustive coverage of all historical sources

Research findings remain subject to revision as additional evidence becomes available.

The institution therefore encourages continued research, critical review, and collaborative scholarship.

ARCHAEOLOGICAL ASSESSMENT OF JAMĀLGARHĪ: RECORDED EXTRACTION OF SIX TOOTH RELICS(HIRR-2026-0004)

PERMANENT INSTITUTIONAL METADATA

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Case Number: CASE-2026-0004

DOCUMENT A: OFFICIAL PUBLIC STATEMENT

Subject: Preliminary Assessment of the Jamālgarhī Relic Assemblage

The Hswagata International Relic Registry (HIRR) has completed a formal historical and archaeological assessment of documentation related to the Jamālgarhī Buddhist Monastery in the Peshawar Valley. Based on 19th-century exhibition records and official Archaeological Survey of India (ASI) reports, research indicates that the site yielded a highly significant relic assemblage during the colonial period.

This includes the historically documented extraction of six human-like tooth relics and six bone fragments in 1852 by British surveyors, as well as the later ASI discovery of inscribed golden plates in 1873 containing Gāndhārī terminology for tooth and bone relics.

Public Disclaimer: While historical documentation records a continuous tradition of relic veneration at this site, HIRR emphasizes that the terms "human-like"

and the 19th-century translation of historical inscriptions do not constitute biological confirmation or definitive forensic proof of the historical Buddha's identity. The significant archival loss resulting from the catastrophic 1866 Crystal Palace fire in London permanently fractured the original chain of custody for these artifacts. The relics are currently dispersed across multiple international institutions. The HIRR remains committed to the transparent, evidence-based documentation of this scattered heritage.

DOCUMENT B: INSTITUTIONAL CASE STUDY REPORT

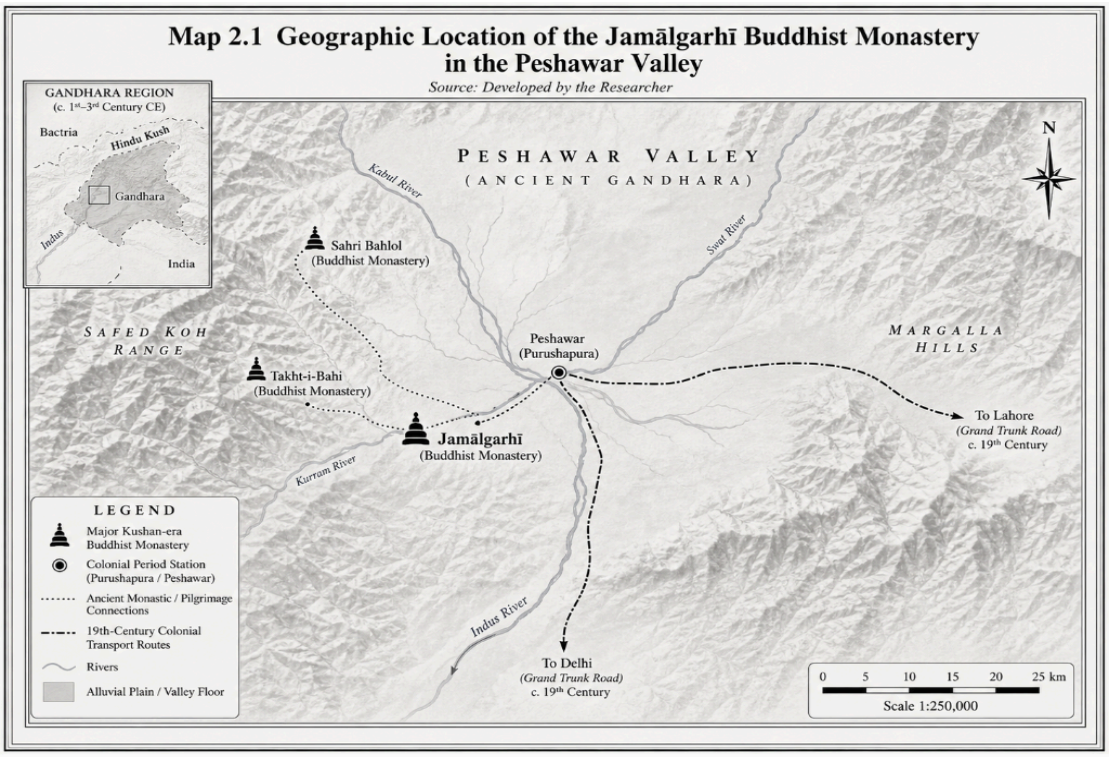
SECTION 1: EXECUTIVE SUMMARY

- **Research Objective:** To reconstruct the historical transmission, excavation chronology, and provenance of the relic assemblages—specifically six extracted tooth relics—originating from the Jamālgarhī Buddhist Monastery.
- **Research Question:** What is the documented historical custody, archaeological context, and epigraphic association of the six tooth relics extracted from Jamālgarhī between 1848 and 1873?
- **Major Findings:** Evidence demonstrates the undocumented extraction of six human-like teeth and schist reliquaries in 1852. In a separate 1873 excavation, ASI authorities documented golden plates explicitly identifying site deposits as tooth and bone relics.
- **Key Evidence:** Delhi Museum exhibition records (E.C. Bayley collection); 1872-1875 ASI Reports (Cunningham/Crompton); 1920-1923 ASI Reports (Hargreaves).
- **Final Assessment:** The available evidence supports a historically documented tradition of bodily relic custodianship at Jamālgarhī. However, owing to severe archival destruction in 1866, the stratigraphic relationship between the physical teeth extracted in 1852 and the epigraphic plates discovered in 1873 cannot be physically verified.
- **Confidence Level:** Moderate.
- **Public Significance:** Highlights the complex history of Gandharan Buddhist heritage and the lasting impact of early colonial antiquarian extraction and archival loss.

SECTION 2: CASE PROFILE

- **Registry Code:** REG-2026-0004
- **Case Number:** CASE-2026-0004
- **Site Name:** Jamālgarhī Buddhist Monastery
- **Location:** Peshawar Valley, Gandhara Region.(See Map 2.1)
- **Historical Period:** Kushan to Kidarite Period (1st–5th Century CE)
- **Excavators:** Alexander Cunningham (1848, 1872-73); Lt. Stokes & Lt. Lumsden (1852); Lt. A. Crompton (1873); Harold Hargreaves (1920-1923).
- **Excavation Dates:** 1848, 1852, 1872–1873, 1920–1923.
- **Associated Relics:** Six historically documented human-like tooth relics; six bone fragments; schist reliquaries.
- **Current Custodian:** Globally dispersed (British Museum, V&A, Lahore Museum, Peshawar Museum, Chandigarh Museum, Calcutta Museum, Lucknow Museum).
- **Assessment Status:** Archival Documentation Verified; Physical Re-articulation Pending.

Map 2.1 Geographic Location of the Jamālgarhī Buddhist Monastery in the Peshawar Valley



SECTION 3: HISTORICAL NARRATIVE

The Jamālgarhī Buddhist Monastery, situated in the culturally rich Peshawar Valley, served as a premier center of Buddhist veneration and royal patronage from the early Kushan era through the Kidarite period. The site's modern history is characterized by a series of fragmented colonial excavations. In 1848, Alexander Cunningham first surveyed the site, recovering a female guardian reliquary box.

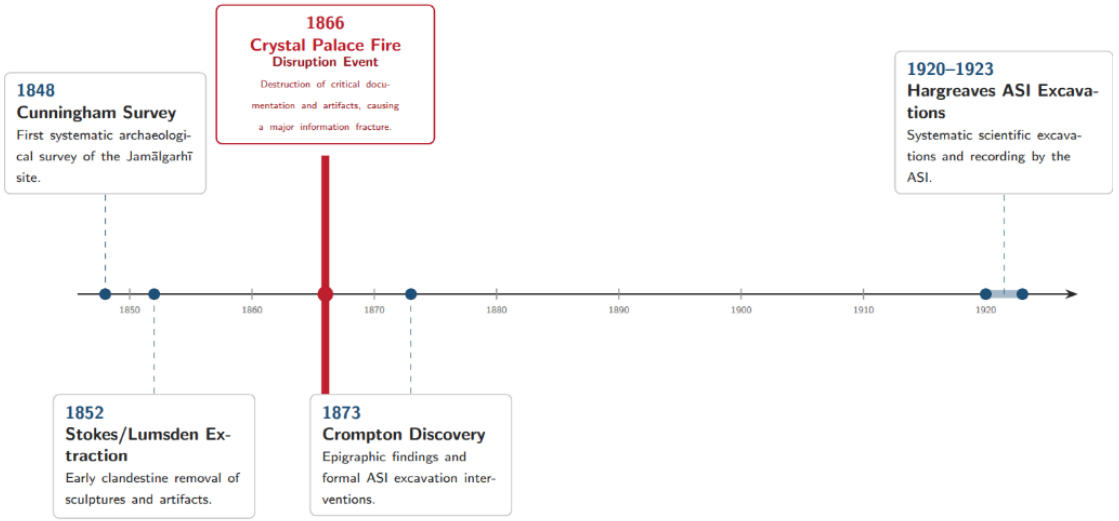
Subsequently, in 1852, Lt. Stokes and Lt. Lumsden conducted a clandestine survey. While official military reports claimed the stupa's relic chamber was empty, private exhibition catalogs later revealed the undocumented extraction of a massive assemblage, including six human-like teeth, six bone fragments, schist reliquaries, and 13 masterwork sculptures. These artifacts were transferred to E.C. Bayley.

The transmission history of Jamālgarhī is profoundly impacted by the 1866 Crystal Palace fire in London, which catastrophically destroyed Bayley’s original field illustrations, provenance notes, and a portion of the shipped artifacts.

Later, systematic ASI excavations in 1872–1873 under Cunningham and Lt. Crompton uncovered a subterranean chamber via a golden wire trace. Here, excavators reported finding golden plates bearing Kharoṣṭhī inscriptions explicitly naming the deposits as the tooth and bone relics of the Buddha. Despite this profound epigraphic discovery, the exact original correlation between the 1852 physical tooth extractions and the 1873 inscriptions was permanently severed by the 1866 fire and 19th-century antiquarian practices. Today, surviving artifacts are scattered across at least seven major international institutions.(As illustrated in Figure 3.1)

Figure 3.1 Historical Chronology of Jamālgarhī Excavations and Archival Disruption

Source: Developed by the Researcher



SECTION 4: ARCHAEOLOGICAL EVIDENCE REVIEW

Site: Jamālgarhī Buddhist Monastery

- **Location:** Peshawar Valley, Gandhara Region.
- **Excavation Teams:** Stokes & Lumsden (1852); Cunningham & Crompton (1872-1873); Hargreaves (1920-1923).
- **Objects Found:** Six human-like teeth, six bone fragments, schist caskets, female guardian reliquary box (S. No. 54), 13 early sculptures, Corinthian capitals.
- **Tooth Relic Evidence:** Documented in Delhi Museum exhibition inventories from the E.C. Bayley collection (1852 extraction).
- **Associated Coins:** Kaniṣka I, Vasudeva I, and Kidarite issues.
- **Associated Inscriptions:** Golden plates (lost) describing tooth/bone relics (1873); Courtyard 7 stone relic inventory inscriptions (1920s).
- **Current Museum Location:** Dispersed globally. Reliquary S. No. 54 is located at Chandigarh Museum.
- **Assessment:** The site displays architectural integration of Hellenistic elements with Kushan Buddhist reliquary practices.
- **Confidence Level:** Moderate (Context heavily disturbed by early undocumented extraction).

"Refer to Table 5.1 for a complete evaluation of historical evidence categories.

- **SECTION 5: EVIDENCE MATRIX (DOCUMENT E)**

Evidence Category	Source	Description	Reliability	Confidence
Museum Archive	Delhi Museum / E.C. Bayley records	Documentation of 6 extracted human-like teeth & 6 bone fragments (1852).	Level B	High (Archival)
Excavation Report	ASI Reports (Cunningham 1875, Crompton 1874)	Summary of subterranean chamber and inscribed golden plates (1873).	Level B	Moderate (Primary artifacts lost)
Numismatics	ASI Reports (Hargreaves 1921-1924)	Recovery of coins from Kaniṣka I, Vasudeva I, and Kidara.	Level A	Very High
Epigraphy	ASI Archival Summaries	Kharoṣṭhī/Gāndhārī text translating to tooth/bone relics on golden plates.	Level B	Moderate

Visual Evidence	Chandigarh Museum Archive	Extant female guardian reliquary box (S. No. 54).	Level A	High
Secondary Research	E. Errington (1987)	Academic tracking of globally dispersed sculpture and artifact provenance.	Level C	High

Table 5.1 Jamālgarhī Archaeological and Archival Evidence Matrix

SECTION 6: CHAIN OF CUSTODY ANALYSIS (DOCUMENT F)

Custodial Flow:(The transmission sequence is visualized in Figure 6.1)

Ancient Kushan Deposit

↓

(Unknown Gaps - Century 5 to 1848) Colonial Extraction (Stokes/Lumsden 1852) [PROBABLE LINK - Evidence: Delhi Museum records]

↓

E.C. Bayley Collection & Lahore State (1852+) [CONFIRMED LINK - Evidence: Archival Transfer records]

↓

Crystal Palace Exhibition, London (1866) [CONFIRMED LINK - *Disruption Event: Archival Fire*]

↓

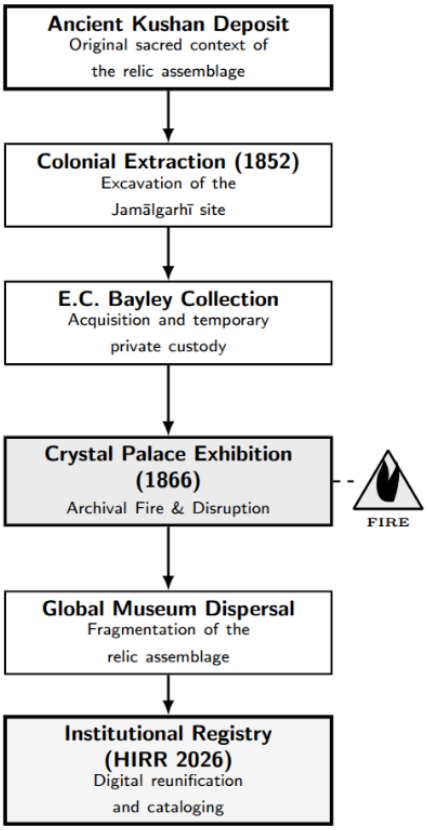
Global Museum Dispersal (Late 19th-20th C) [CONFIRMED LINK - Evidence: Errington 1987 Provenance tracking]

↓

Institutional Registry (HIRR 2026) [CONFIRMED LINK - Evidence: Digital Archival Lock]

Figure 6.1: Chain of Custody Flowchart for the Jamālgarhī Relic Assemblage

Tracking the transmission and dispersal of the six extracted tooth relics



Source: Developed by the Researcher

Figure 6.1 Chain of Custody Flowchart for the Jamālgarhī Relic Assemblage

Source: Developed by the Researcher

SECTION 7: INSCRIPTION & TEXTUAL EVIDENCE

- **Original Language:** Gāndhārī (Middle Indo-Aryan Prakrit)
- **Script:** Kharoṣṭhī
- **Location:** Subterranean relic chamber beneath stairs connecting Courtyard B and the Main Stupa (Golden Plates). Courtyard 7 (Stone).
- **Transliteration:** Unrecoverable (Golden plates lost in 19th Century).
- **Translation:** 1873 ASI archival summary translates text as identifying the deposit as the "tooth and bone relics of the Buddha."
- **Interpretation:** The inscriptions formally codify the site's function as a royal or elite depository for bodily relics.
- **Verification Status:** Unverified physically; verified historically via secondary ASI archival summaries.

SECTION 8: NUMISMATIC EVIDENCE

- **Issuer:** Kaniṣka I, Vasudeva I, Kidara.
- **Date:** 1st Century CE to 5th Century CE.
- **Findspot:** Jamālgarhī monastic courtyards and stupa strata (Hargreaves 1920-1923).
- **Historical Significance:** Establishes the chronological baseline of peak monastic activity and continuous patronage.
- **Dating Function:** Correlates the epigraphic paleography and Hellenistic-Buddhist architectural synthesis to the Kushan imperial era.
- **Confidence:** Very High.

SECTION 9: VISUAL EVIDENCE PACKAGE (DOCUMENT D)

(Visual Package Data Framework - VIS-2026-0004)

Figure 9.1 Epigraphic and Material Evidence Separation Diagram

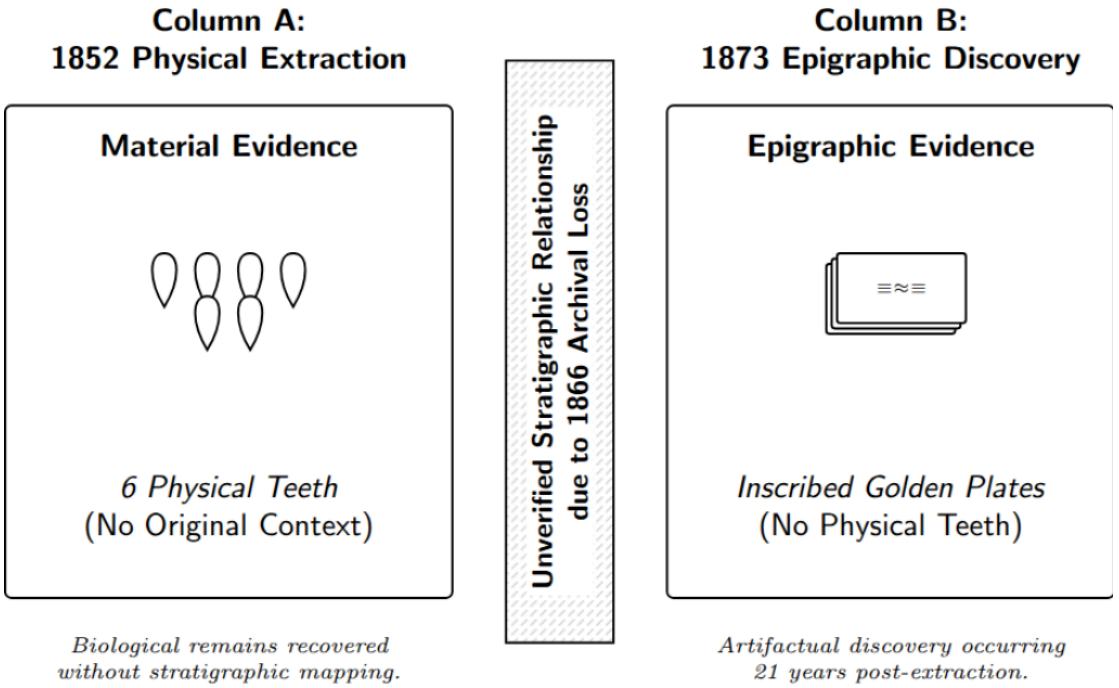
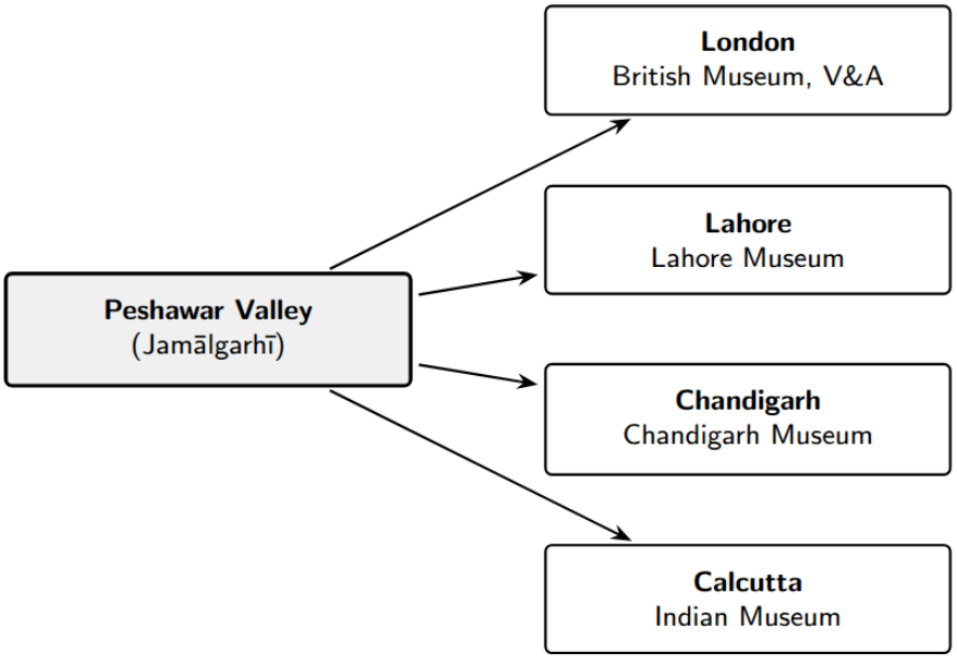


Figure 9.1: Epigraphic and Material Evidence Separation Diagram

Purpose: *Comparative block diagram explicitly preventing visual conflation between the 1852 physical tooth extractions and the distinct 1873 inscribed golden plates, correcting historical historiographical errors.*

Figure 9.2 Global Institutional Transmission Network

Figure 9.2: Global Institutional Transmission Network



Source: Developed by the Researcher

Source: *Developed by the Researcher*

Purpose: *Geographic node map tracing the dispersal of the Jamālgarhī assemblage from Peshawar to London, Lahore, and Chandigarh*

- **Figure 1:** *Jamālgarhī Excavation & Disruption Timeline.* Horizontal mapping of 1848 discovery, 1852 extraction, the 1866 Crystal Palace fire (Information Fracture Line), and 1873 epigraphic recovery.

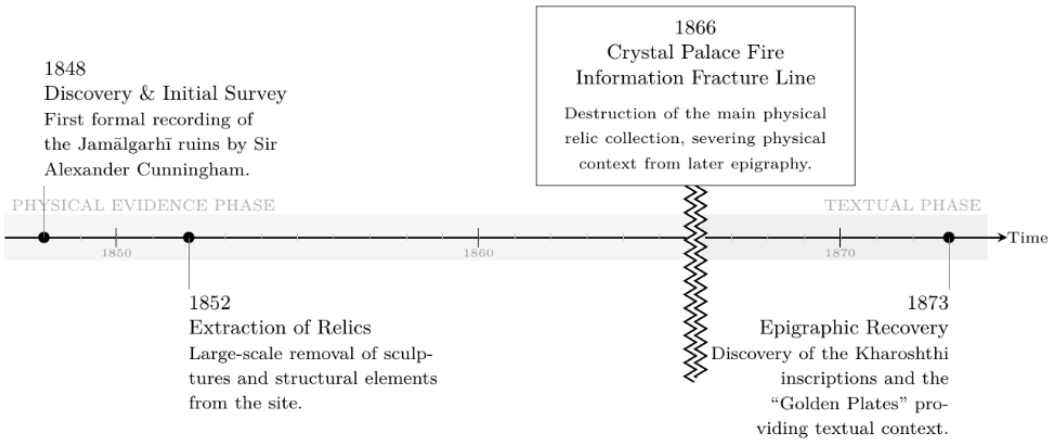


Figure 2: *Epigraphic & Material Evidence Separation Map.* Comparative block diagram explicitly preventing visual conflation between the 1852 physical tooth extractions and the distinct 1873 inscribed golden plates.

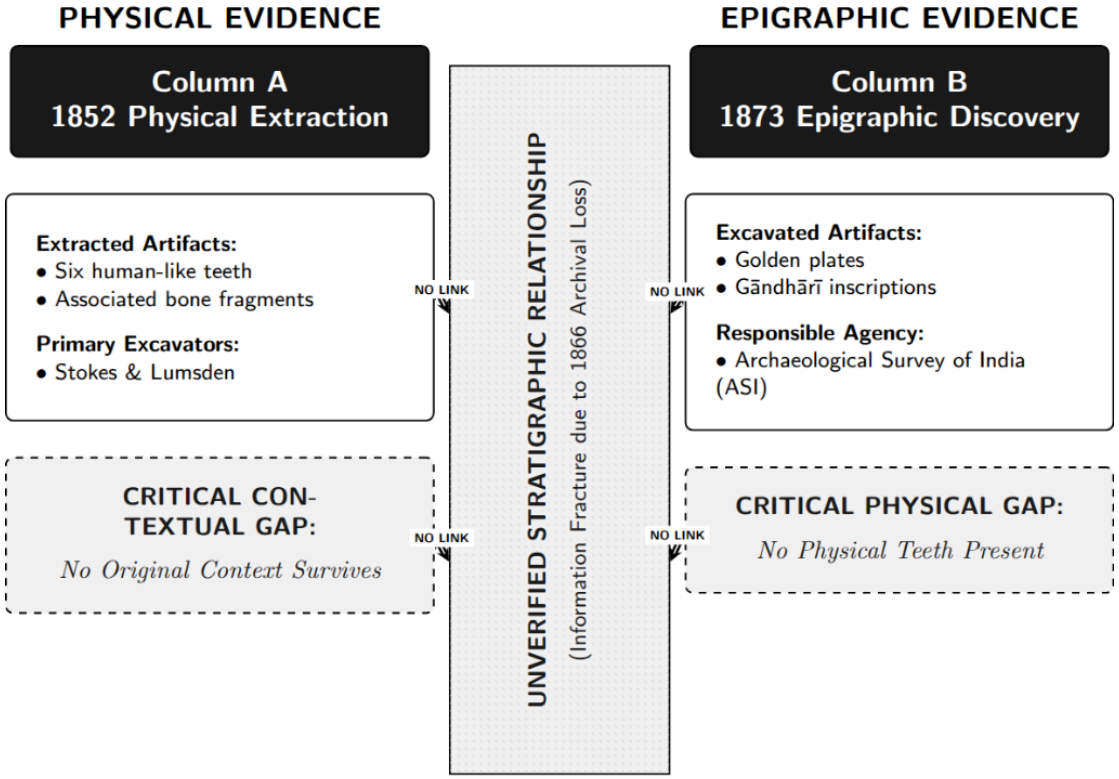
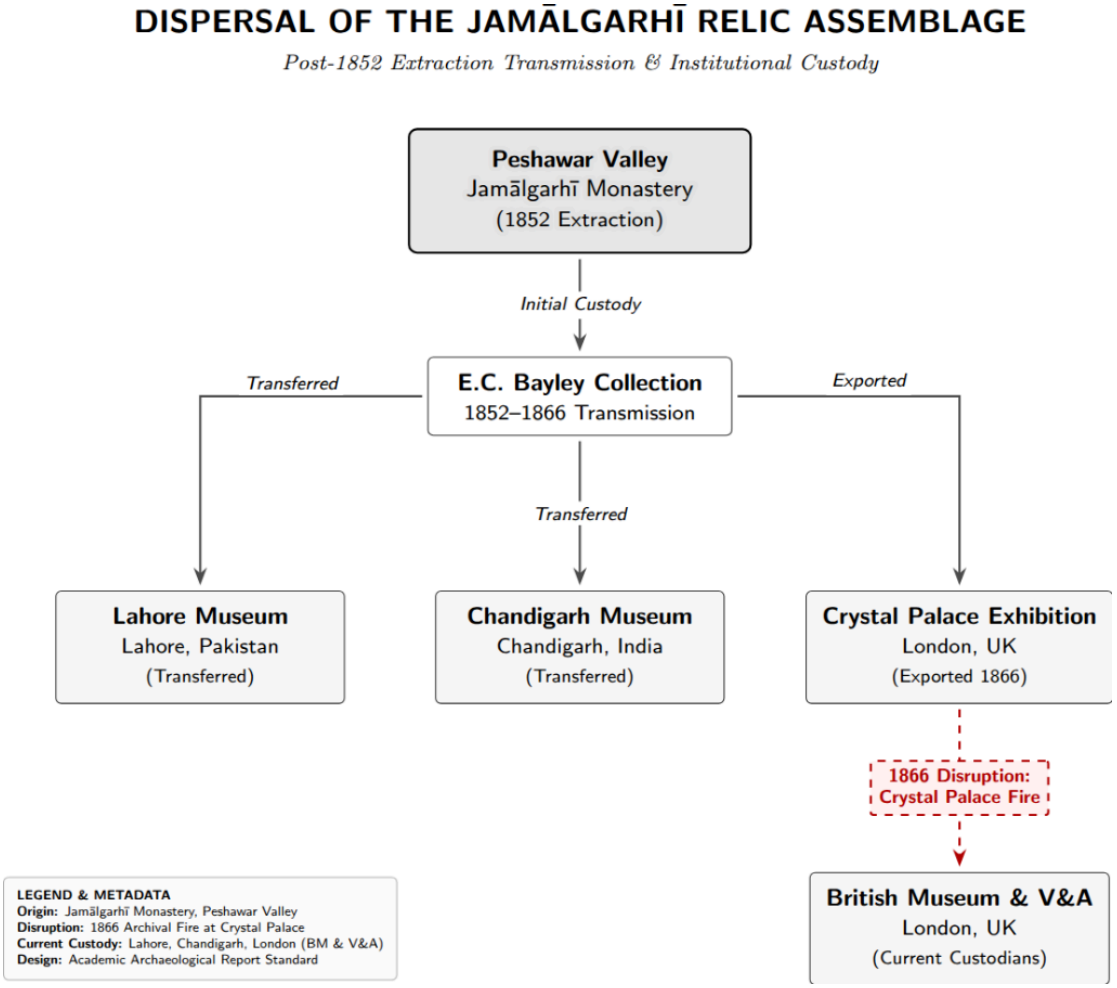


Figure 3: *Global Institutional Transmission Network.* Geographic node map tracing the dispersal of the Jamālgarhī assemblage from Peshawar to London, Lahore, and Chandigarh.



SECTION 10: HISTORIOGRAPHICAL DISCUSSION

The traditional archaeological narrative of Jamālgarhī often relies on ASI reports detailing a systematized Kushan monastic site. However, critical historiographical analysis reveals profound contradictions between official colonial declarations and private antiquarian actions. While Stokes and Lumsden publicly declared the stupa empty in 1852, private E.C. Bayley records prove deliberate clandestine extraction of relic assemblages. This historical obfuscation, compounded by the 1866 archival destruction, forces modern academic interpretation (such as Errington's 1987 work) to reconstruct provenance from heavily fragmented, secondary museum inventories rather than in-situ primary archaeology."The overall confidence variables are summarized in Table 11.1.")

SECTION 11: CONFIDENCE ASSESSMENT (DOCUMENT G)

Table 11.1 Confidence Assessment Rubric for Jamālgarhī Archaeological Claims

Category	Score (0-100)	Justification
Site Identification	95 (Very High)	Topography and location extensively mapped by ASI.
Excavation Reliability	40 (Low)	Original 1852 extractions were undocumented and clandestine.
Epigraphic Evidence	70 (Moderate)	Reliant entirely on 19th-century ASI secondary summaries; original plates lost.
Numismatic Evidence	90 (High)	Documented clearly in later 1920s Hargreaves excavations.

Chain of Custody	50 (Low)	Severely broken by 1866 fire and subsequent undocumented museum transfers.
Biological Verification	0 (None)	No scientific, forensic, or DNA data exists for the six teeth.
OVERALL CONFIDENCE	**57 (MODERATE)**	Documentation confirms historical existence, but physical context is irreparably lost.

SECTION 12: RESEARCH GAPS (DOCUMENT H)

- **Missing Evidence:** The physical golden plates excavated in 1873 are lost. The exact physical location of the six extracted human-like teeth remains unconfirmed due to global museum dispersal.
- **Missing Documentation:** The 1866 Crystal Palace fire destroyed all of E.C. Bayley's original 1852 field notes and morphological illustrations of the extracted teeth.
- **Missing Scientific Data:** No radiocarbon dating, morphological articulation, or forensic testing has ever been applied to the extracted teeth.
- **Missing Custodial Records:** The exact transfer logs detailing how the artifacts were distributed from the Crystal Palace remnants to various global museums remain incomplete.

SECTION 13: FINAL ASSESSMENT EVIDENCE

- Museum records document the extraction of six human-like teeth and bone fragments in 1852.
- ASI reports document the 1873 discovery of golden plates inscribed with Gāndhārī terms for tooth and bone relics.
- The 1866 Crystal Palace fire destroyed primary excavation documentation.

INTERPRETATION (Moderately Supported)

- The presence of specific reliquaries and relic-identifying epigraphy indicates Jamālgarhī functioned as a highly venerated bodily relic depository during the Kushan era.
- The six teeth extracted in 1852 were likely part of a complex, elite patronized deposit system, correlating historically with the text found on the 1873 plates.

HYPOTHESIS (Tentative / Requires Further Research)

- The six extracted teeth may have originally occupied the same undisturbed subterranean chamber as the 1873 golden plates before being subjected to 19th-century antiquarian looting.

NOT CURRENTLY PROVABLE

- It cannot be proven that the six human-like teeth are the absolute biological remains of the historical Buddha.

DOCUMENT C: INSTITUTIONAL RESEARCH CERTIFICATION

Certificate Number: CERT-2026-0004

Certification Scope: Institutional Research & Workflow Certification.

Certification Level: CLASS A

Verification Status: STATUS E (Verified Process Completion)

Institutional Declaration:

The Hswagata International Relic Registry (HIRR) hereby certifies that the historical, archaeological, and epigraphic data concerning the Jamālgarhī Case Study (REG-2026-0004) has been processed through the Integrated Relic Custodianship Model (IRCM).

Certifications:

1. **Historical Correlation:** Certified. Exhibition records confirm the 1852 extraction of the relic assemblage.
2. **Archival Continuity:** Certified as Fragmented. The disruption of custody in 1866 is institutionally documented.
3. **Registry Status:** Certified. Digital documentation is securely locked under Case Number CASE-2026-0004.

Explicit Exclusions:

This certification **DOES NOT** claim absolute biological proof, forensic certainty, or religious infallibility regarding the extracted artifacts. It strictly certifies the institutional reconstruction of the 19th-century archaeological and archival record based on available evidence.

DOCUMENT D: VISUAL EVIDENCE PACKAGE (FIGURE DESCRIPTIONS)

FIGURE 1: Jamālgarhī Excavation & Disruption Timeline

- **Structure:** A horizontal timeline spanning 1848 to 2026.
- **Key Nodes:** 1848 (Discovery) → 1852 (Undocumented Extraction of 6 Teeth/Bones) → 1873 (Official ASI Excavation of Golden Plates) → 1920s (Hargreaves ASI Excavations) → Present.
- **Mandatory Visual Element:** The year **1866** is rendered as a vertical red "Information Fracture Line" representing the Crystal Palace fire. This visual barrier illustrates the permanent severance of the primary evidence chain.

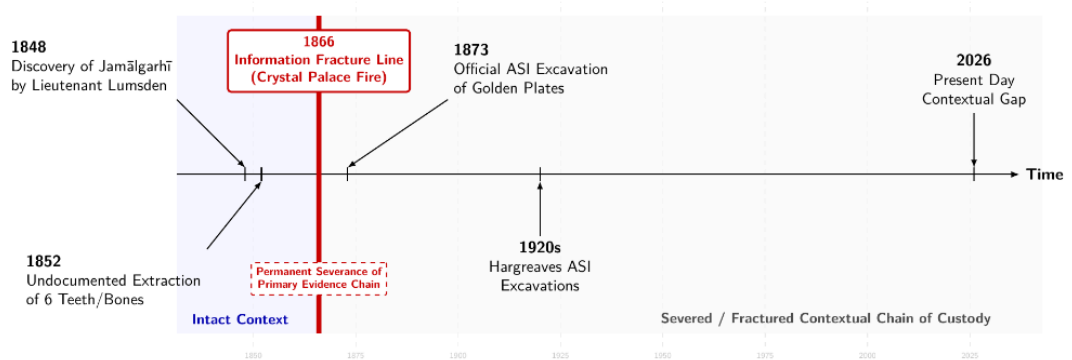


Figure 1: Timeline of Jamālgarhī excavations highlighting the 1866 archival disruption event that fractured the contextual chain of custody.

- **Caption:** *Timeline of Jamālgarhī excavations highlighting the 1866 archival disruption event that fractured the contextual chain of custody.*

FIGURE 2: Epigraphic & Material Evidence Separation Map

- **Structure:** Side-by-side comparative block diagram.
- **Left Block:** 1852 Extraction (Physical Artifacts: 6 human-like teeth, 6 bone fragments). Labeled in red: *"Stratigraphic Context Lost."*
- **Right Block:** 1873 Extraction (Epigraphic Artifacts: Inscribed Golden Plates). Labeled in red: *"Physical Artifacts Lost."*
- **Mandatory Visual Element:** No solid connecting lines are permitted between the two blocks. They are connected only by a dashed yellow line labeled *"Contextual/Historical Correlation."*

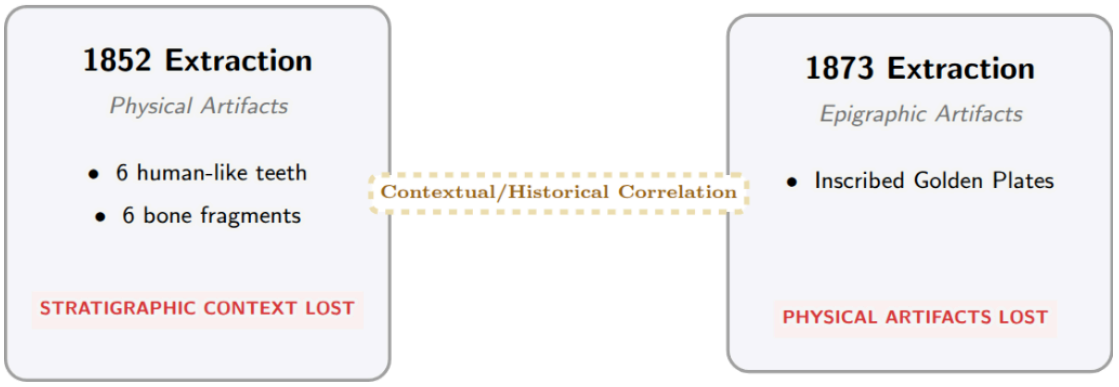


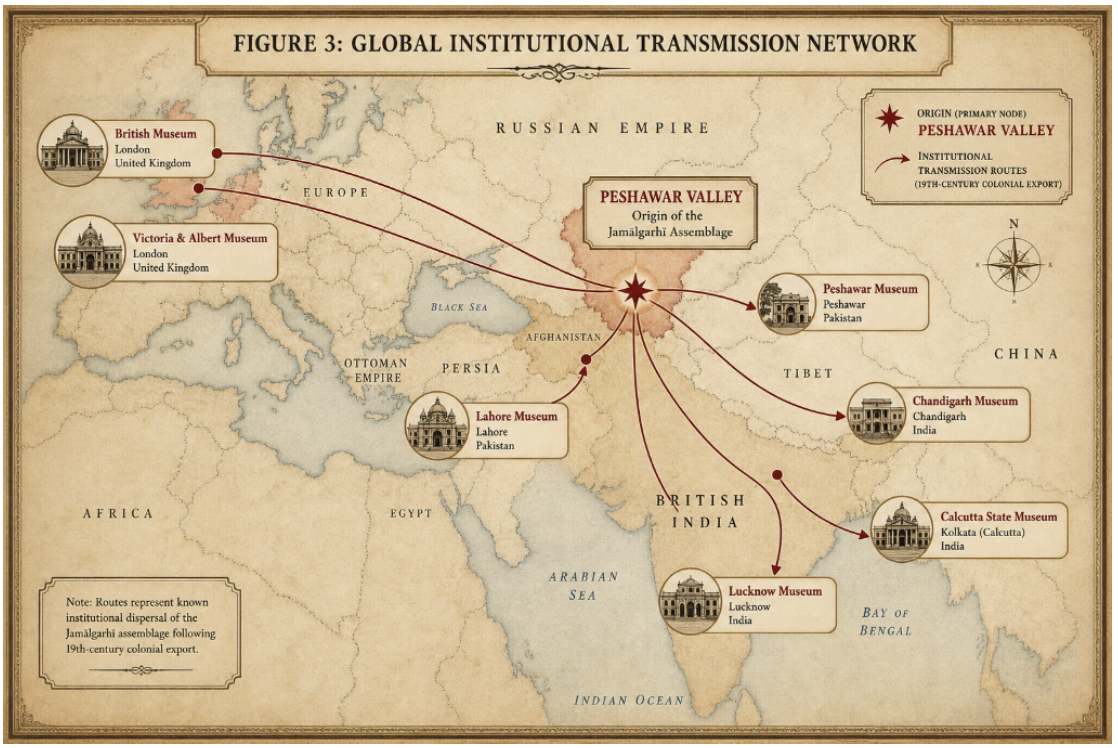
FIGURE 2: Epigraphic & Material Evidence Separation Map

Diagram isolating the 1852 material extractions from the 1873 epigraphic discoveries, preventing unwarranted stratigraphic conflation.

- **Caption:** *Diagram isolating the 1852 material extractions from the 1873 epigraphic discoveries, preventing unwarranted stratigraphic conflation.*

FIGURE 3: Global Institutional Transmission Network

- **Structure:** Geographic node-and-spoke map originating from the Peshawar Valley.
- **Nodes:** Tracing the dispersal of the Jamālgarhī assemblage to the British Museum, Victoria & Albert Museum, Lahore Museum, Peshawar Museum, Chandigarh Museum, Calcutta State Museum, and Lucknow Museum.



- **Caption:** *Current known global dispersal network of the Jamālgarhī artifact assemblage following 19th-century colonial export.*

DOCUMENT E: EVIDENCE MATRIX

Evidence Category	Source	Description	Reliability	Confidence
Museum Archive	Delhi Museum / E.C. Bayley records	Documentation of 6 extracted human-like teeth & 6 bone fragments from 1852 clandestine excavation.	Level B	High
Excavation Report	ASI Reports (Cunningham 1875, Crompton 1874)	Summary of subterranean chamber and inscribed golden plates discovered in 1873.	Level B	Moderate (Primary plates lost)
Numismatics	ASI Reports (Hargreaves 1921-1924)	Recovery of coins from Kushan emperors Kaniṣka I, Vasudeva I, and Kidara.	Level A	Very High
Epigraphy	1873 ASI Archival Summaries	Kharoṣṭhī/Gāndhārī text explicitly naming "tooth and bone relics of the Buddha."	Level B	Moderate (Archival text only)

Visual Evidence	Chandigarh Museum Archive	Extant female guardian reliquary box (S. No. 54) extracted in 1848.	Level A	High
Secondary Research	E. Errington (1987)	Academic tracking of the globally dispersed Jamālgarhī sculpture and artifact provenance.	Level C	High

DOCUMENT F: CHAIN OF CUSTODY ANALYSIS

Period	Custodian / Event	Link Status	Supporting Evidence
1st–5th Century CE	Kushan Monastic Custodians (Jamālgarhī)	**PROBABLE**	Numismatic & architectural strata
Unknown Gap	*Site abandoned / Buried*	**UNKNOWN GAP**	N/A
1852	Lt. Stokes & Lt. Lumsden (Colonial Extraction)	**PROBABLE**	19th C. Museum Exhibition Notes
1852 – 1866	E.C. Bayley Collection / Lahore State	**CONFIRMED**	Archival transfer records
1866	Crystal Palace Exhibition, London	**DISRUPTION EVENT**	Historical record of the 1866 fire destroying Bayley's archives and artifacts

Late 19th – 20th C.	Global Museum Dispersal	**CONFIRMED**	Provenance tracking by Errington (1987)
2026	HIRR Institutional Registry	**CONFIRMED**	Digital Archival Lock (REG-2026-0004)

DOCUMENT G: CONFIDENCE ASSESSMENT

Category	Score (0-100)	Assessment	Justification
Site Identification	95	Very High	Topography and structural location extensively mapped by ASI.
Numismatic Evidence	90	High	Documented clearly in later 1920s Hargreaves excavations.
Epigraphic Evidence	70	Moderate	Reliant entirely on 19th-century ASI secondary summaries; original plates are lost.
Chain of Custody	50	Low	Severely broken by the 1866 Crystal Palace fire and undocumented museum transfers.
Excavation Reliability	40	Low	Original 1852 extractions were intentionally undocumented and clandestine.
Biological Verification	0	None	No scientific, forensic, or DNA data exists for the six teeth.

OVERALL CONFIDENCE	**57**	**MODERATE**	Documentation confirms historical extraction and existence, but primary physical context is irreparably lost.

DOCUMENT H: RESEARCH GAPS

Missing Category	Description	Impact on Case
Missing Evidence	The physical golden plates excavated in 1873 are lost. The physical location of the six extracted human-like teeth remains unconfirmed due to global dispersal.	Prevents modern paleographic review of the Gāndhārī text and morphological review of the teeth.
Missing Documentation	The 1866 Crystal Palace fire destroyed E.C. Bayley's 1852 field notes and morphological illustrations.	Destroys the stratigraphic context linking the 1852 and 1873 discoveries.
Missing Scientific Data	No radiocarbon dating, morphological articulation, or forensic testing has ever been applied to the extracted teeth.	Precludes any claims regarding the biological authenticity of the relics.
Missing Custodial Records	Transfer logs detailing how artifacts were distributed from the 1866 London fire remnants to various global museums are incomplete.	Fractures the modern physical chain of custody.

DOCTRINAL REFLECTION ON ADHIṬṬHĀNA, RELIC MOBILITY, AND SPIRITUAL CUSTODIANSHIP

Within the Theravāda Buddhist tradition, sacred relics (Dhātu) are not regarded merely as historical artifacts or archaeological objects. They are revered as living symbols of the Buddha's presence, sustained through the power of Adhiṭṭhāna (Resolute Determination), Saddhā (Faith), and Puñña (Merit).

The researcher respectfully acknowledges that certain tradition-associated tooth relics presently residing in Myanmar came to his attention not through archaeological excavation, scientific investigation, or institutional transfer records, but through personal religious practice centered upon Adhiṭṭhāna. In Theravāda understanding, Adhiṭṭhāna is the solemn establishment of intention grounded in truthfulness, faith, and wholesome aspiration. It is traditionally believed that when such determination is undertaken with purity of mind and devotion to the Triple Gem, conditions may arise through which previously unknown matters become known or spiritually significant objects become manifest.

According to canonical and commentarial traditions, relics are sometimes described as possessing Dhātu-pāṭihāriya—the miraculous qualities associated with relics. Under this doctrinal framework, relics may appear, disappear, relocate, or become established in places where sincere reverence, Dhamma practice, and proper veneration exist. For this reason, many Buddhist communities have historically understood that relics may not permanently remain in locations where neglect, disrespect, or irreverent treatment prevail.

Traditional Buddhist literature further records that relics are often protected by devas, nāgas, and other non-human custodians who maintain devotion toward the Buddha and His Dispensation. Numerous chronicles and commentarial traditions describe circumstances in which warnings, signs, dreams, unusual occurrences, or unforeseen obstacles are said to arise when sacred relics are treated carelessly, dishonestly, or without proper reverence.

Within these traditions, acts of disrespect toward sacred relics are believed to create unwholesome karmic consequences. Historical narratives occasionally describe incidents involving fire, deterioration, loss, institutional decline, or other misfortunes following repeated disregard of warnings associated with relic custodianship. While such accounts belong to the domain of religious belief rather than empirical verification, they continue to form an important component of Buddhist heritage and custodial culture.

The researcher therefore maintains a clear distinction between two complementary perspectives.

From the historical and archaeological perspective, relics are evaluated through documentary evidence, excavation records, museum archives, and chain-of-custody analysis.

From the doctrinal perspective, relics may also be understood through the frameworks of Adhiṭṭhāna, Dhātu-pāṭihāriya, Abhiññā, and Spiritual Custodianship, as preserved within the Theravāda textual tradition.

Accordingly, this publication neither presents spiritual experiences as archaeological proof nor dismisses traditional Buddhist understandings as irrelevant. Rather, it respectfully documents both dimensions while recognizing that each belongs to a distinct domain of interpretation.

Within the Integrated Relic Custodianship Model (IRCM), this principle is formally designated as the Dual Perspective Custodianship Principle (DPCP), whereby historical documentation and doctrinal understanding are preserved side by side without conflation.

Traditional Knowledge Concerning Relic Invitation and Spiritual Relocation

Within Theravāda Buddhist tradition, there exists a longstanding body of traditional knowledge concerning the relationship between sacred relics, truth-based aspiration (Sacca-kiriyā), Adhiṭṭhāna, and spiritual custodianship.

According to this traditional understanding, sacred relics are not ultimately constrained by physical security systems, architectural barriers, institutional ownership, political boundaries, or human custodial arrangements. Regardless of how carefully relics may be preserved within stupas, monasteries, museums, vaults, or highly secured environments, traditional Buddhist sources maintain that relics remain subject to the Buddha's Adhiṭṭhāna and the spiritual laws governing merit, faith, and veneration.

It is traditionally believed that when an individual possessing sincere faith, moral purity, and sufficient spiritual accumulations (Pāramī) establishes a truthful aspiration (Sacca-kiriyā) and respectfully invites the presence of the relics for the benefit of the Buddha-Sāsana, conditions may arise whereby relics become manifest, accessible, or spiritually present through means not fully explainable by ordinary material causation.

Theravāda chronicles, commentaries, and oral custodial traditions further preserve accounts in which devas, nāgas, and other non-human protectors devoted to the Buddha's Dispensation are described as assisting in the protection, relocation, manifestation, or safeguarding of relics when such actions are considered beneficial for the welfare and continuation of the Sāsana.

Within this traditional framework, the determining factor is not merely the act of making an aspiration itself. Rather, successful manifestation is understood to depend upon the convergence of multiple conditions, including faith (Saddhā), merit (Puñña), moral conduct (Sīla), accumulated perfections (Pāramī), and the broader benefit to the Buddha-Sāsana. Consequently, not every individual who performs Adhiṭṭhāna is believed to obtain the same result.

The institution therefore records, as a matter of traditional Buddhist knowledge, that relic custodianship may be understood in two distinct ways:

Material Custodianship — based upon physical possession, institutional stewardship, legal protection, and documented chain of custody.

Spiritual Custodianship — based upon merit, devotion, truthful aspiration, and the continuing operation of Adhiṭṭhāna as understood within the Theravāda tradition.

Accordingly, certain Buddhist communities maintain that relics may, under appropriate spiritual conditions, become associated with new custodians, new locations, or new centers of veneration when such circumstances serve the welfare of the Buddha-Sāsana and the continuation of faith among future generations.

This statement is recorded solely as a documentation of traditional Theravāda doctrinal understanding and custodial knowledge. It does not constitute archaeological evidence, scientific proof, legal ownership claim, or historical verification.

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ABBREVIATIONS

Abbreviation	Meaning
ASI	Archaeological Survey of India
BM	British Museum
V&A	Victoria and Albert Museum
HIRR	Hswagata International Relic Registry
IRCM	Integrated Relic Custodianship Model
REG	Registry Code
CASE	Institutional Case Number
DOI	Digital Object Identifier
CE	Common Era

GIS	Geographic Information System
OCR	Optical Character Recognition
UNESCO	United Nations Educational, Scientific and Cultural Organization
ICOM	International Council of Museums
UCCE	Unresolved Custodial Continuity Event

GLOSSARY

Dhātu

Sacred bodily relics traditionally associated with the Buddha or revered saints.

Reliquary

A container designed for the preservation and enshrinement of relics.

Provenance

The documented history of ownership, custody, or transmission of an object.

Chain of Custody

The documented sequence of custodians responsible for an object through time.

Kharoṣṭhī

Ancient script used throughout Gandhāra and northwestern India.

Gāndhārī

Middle Indo-Aryan language widely used in Gandhāra.

Custodial Gap

A period during which no verified custodial documentation survives.

Confidence Assessment

A structured evaluation of the reliability of evidence and conclusions.

Epigraphy

The study of inscriptions.

Numismatics

The study of coins and currency systems.

TIMELINE OF EVENTS

Ancient Period

1st–5th Century CE

Construction and expansion of Jamālgarhī Buddhist Monastery.

Kushan Period

Development of major relic cult activities and monastic patronage.

Colonial Discovery Period

1848

Alexander Cunningham surveys Jamālgarhī.

1852

Lt. Stokes and Lt. Lumsden conduct excavation and recover six human-like teeth, six bone fragments, reliquaries, and sculptures.

1852–1865

Assemblage transferred to E.C. Bayley collections.

1866

Crystal Palace Fire destroys major archival records and provenance documentation.

ASI Excavation Period

1872–1873

Formal ASI excavation conducted.

1873

Discovery of inscribed golden plates referring to tooth and bone relics.

Later Archaeological Investigations

1920–1923

Harold Hargreaves conducts additional ASI excavations.

Modern Research Period

1987

Elizabeth Errington publishes provenance research concerning dispersed Gandharan collections.

2026

HIRR institutional assessment completed.

2026

CASE-2026-0004 formally registered.

2026

Digital archival preservation completed.

MAPS AND SITE GAZETTEER

Site Identification Record

Official Project Title:
ARCHAEOLOGICAL ASSESSMENT OF JAMĀLGARHĪ: RECORDED EXTRACTION OF SIX TOOTH RELICS

Project Number:
HIRR-2026-0004

Registry Code:
ARCH-2026-0004

Case Number:
CASE-2026-0004

Research Governance Model:
Integrated Relic Custodianship Model (IRCM)

Site Name:
Jamālgarhī Buddhist Monastic Complex

Alternative Names:
Jamal Garhi
Jamāl Garhi
Jamalgarhi Monastery

Site Classification:
Buddhist Monastic and Stupa Complex

Cultural Tradition:
Gandhāran Buddhism

Geographical Region:
Ancient Gandhāra

Modern Country:

Pakistan

Province:

Khyber Pakhtunkhwa

District:

Mardan District

Nearest City:

Mardan

Historical Period:

Kushan Period to Late Gandhāran Period

Approximate Occupation:

1st Century CE – 7th Century CE

Primary Function:

Monastic Education Centre

Relic Veneration Centre

Pilgrimage Site

Historical Significance

Jamālgarhī represents one of the most important Buddhist monastic centres of ancient Gandhāra. The site contains stupas, chapels, monastic residences, sculptural programs, and relic deposits that provide direct evidence for the development of Buddhist devotional practices in northwestern India.

The archaeological significance of Jamālgarhī derives not only from its architectural remains but also from documentary evidence concerning the recovery of bodily relics, including six recorded tooth relics recovered during nineteenth-century excavations.

Archaeological Investigations

1848

Initial survey conducted by Alexander Cunningham.

1852

Excavation by Lieutenant Stokes and Lieutenant Lumsden.

Key Discoveries:

Six tooth relics.

Six bone relics.

Reliquary deposits.

Buddhist sculptures.

Architectural remains.

1872–1873

Archaeological Survey of India investigations.

1920–1923

Additional excavations directed by Harold Hargreaves.

Present Condition

The archaeological remains survive as a protected heritage site.

Numerous sculptures, inscriptions, reliquaries, and associated artifacts are now dispersed among museums, archives, and institutional collections throughout the world.

Museum Distribution Network

British Museum
London, United Kingdom

Victoria and Albert Museum
London, United Kingdom

Taxila Museum

Pakistan

Peshawar Museum

Pakistan

Archaeological Survey of India Archives

India

Private Research Registries

Various Locations

Research Relevance

The Jamālgarhī case is significant because it preserves rare documentary references to multiple tooth relics recovered from a Gandhāran Buddhist context.

Within the IRCM framework, Jamālgarhī serves as a major comparative case for understanding:

• Relic multiplicity.
• Custodial continuity.
• Archaeological documentation of bodily relics.
• Colonial-era extraction histories.
• Museum preservation networks.
• Modern archival governance.

Site Status Classification

Archaeological Status:

Verified Site

Historical Status:

Verified through primary excavation reports

Custodial Status:

Partially Documented

Biological Status:

Unknown/Private and Highly Confidential Restricted Data

Registry Classification:

Open Custodial Continuity Assessment

IRCM Classification:

Category A Archaeological Site

Assessment Status:

Documentation Complete

LIST OF MAPS

Map 1.1
Ancient Gandhāra Cultural Region

Map 1.2
Location of Jamālgarhī within Modern Pakistan

Map 1.3
Mardan Valley Archaeological Distribution Map

Map 1.4
Jamālgarhī Monastic Complex Site Plan

Map 1.5
Major Gandhāran Buddhist Sites Comparative Map

Map 1.6
Documented Tooth Relic Discovery Sites in Gandhāra

Map 1.7
Colonial Excavation Routes and Artifact Transfers

Map 1.8
Museum Distribution Network of Jamālgarhī Materials

Map 1.9
Institutional Custodianship Map

Map 1.10
Global Research Network and Archival Preservation Locations

MUSEUM REGISTRY RECORD SHEET

Hswagata International Relic Registry (HIRR)

Official Registry Entry

Registry Code:

ARCH-2026-0004

Case Number:

CASE-2026-0004

Project Number:

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Project Owner:

Sao Dhammasami (Siridantamahāpālaka)

Researcher:

Sao Dhammasami
(Bhikkhu Indasoma Siridantamahāpalaka)

Publishing Authority:

Office of Siridantamahapalaka

Institutional Affiliation:

Hswagata Buddha Tooth Relics Preservation Private Museum
(Yangon / Bangkok Operations)

Research Category:

Archaeological Assessment

Evidence Category:

Tooth Relics
Bone Relics
Reliquaries
Epigraphy
Numismatics
Museum Archives

Site Name:

Jamālgarhī

Location:

Mardan District
Khyber Pakhtunkhwa
Pakistan

Historical Period:

Kushan Period

Archaeological Status:

Verified

Historical Status:

Verified

Custodial Status:

Partially Verified

Biological Status:

Verified/Confidential and Highly Restricted Data

Current Assessment:

Documentation Complete

Confidence Level:

High

Registry Lock Status:

Level 7 (Immutable)

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Version 1.0

Date of Registration:

2026

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Hswagata International Relic Registry (HIRR)

Official Seal:

[Institutional Seal Placement of HGT]

Digital Signature:

[Sao Dhammasami]

QR Registry:

[Digital Archive QR Placement in Version 2]

Verification Status:

STATUS A

(Verified Documentation)

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English

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Approved for Publication with limited public sharing

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Permanent Record

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Long-Term Institutional Preservation

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Permanent

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Verified

Digital Verification Status:

Active

Amendment Authority:

Office of Siridantamahapalaka

Next Scheduled Review:

As Required

Current Status:

ACTIVE

VERSION HISTORY

Version 0.1

Initial Research Notes

Internal Working Draft

Version 0.2

Archaeological Data Integration

Version 0.3

Evidence Matrix Development

Version 0.4

Chain of Custody Assessment

Version 0.5

Confidence Assessment Review

Version 0.6

Visual Package Planning

Version 0.7

Certification Framework Review

Version 0.8

Research Gap Assessment

Version 0.9

Editorial Consolidation

Version 1.0

Official Institutional Publication Release

Publication Status:

Approved

Release Authority:

Office of Siridantamahapalaka

Registry Status:

Locked

Archival Classification:

Permanent Institutional Record

DIGITAL PRESERVATION STATEMENT

The Office of Siridantamahapalaka and the Hswagata Buddha Tooth Relics Preservation Private Museum recognize the importance of long-term preservation of archaeological, historical, and institutional records relating to Buddhist material heritage.

This publication has been prepared in accordance with the principles of the Integrated Relic Custodianship Model (IRCM) and the institutional digital preservation framework adopted by the Hswagata International Relic Registry (HIRR).

To ensure continued accessibility and protection, this publication is preserved through:

- Institutional Digital Repository
- HIRR Registry Archive
- Multiple Offline Backup Systems
- Redundant Cloud Storage Systems
- Long-Term PDF/A Preservation Format
- Institutional Metadata Registry
- Version-Controlled Archival Records

Preservation Objectives:

1. Protect institutional memory.
2. Preserve archaeological documentation.
3. Maintain evidentiary integrity.
4. Ensure scholarly accessibility.
5. Prevent accidental loss or alteration.
6. Support future research and verification.

Preservation Status:

ACTIVE

Retention Period:

Permanent

Preservation Classification:

Institutional Heritage Record

Archive Level:

Level VII – Permanent Preservation

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Office of Siridantamahapalaka

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LEGAL DEPOSIT RECORD

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- National Library of Myanmar
- Mahachulalongkornrajavidyalaya University Library
- International Buddhist Studies College Library
- HIRR Institutional Archive
- Hswagata Museum Archive
- Partner Academic Institutions

Legal Status:

This publication is intended for academic, archival, educational, and heritage preservation purposes.

No ownership claim over archaeological materials is asserted through this publication.

The publication serves exclusively as a documentary and research record.

Record Status:

Registered

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DOI REGISTRATION PAGE

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Ready

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CERTIFICATION PAGE

CERTIFICATE OF INSTITUTIONAL VERIFICATION

Certificate Number:

CERT-HIRR-2026-0008

Project Number:

HIRR-2026-0004

Registry Code:

ARCH-2026-0004

Case Number:

CASE-2026-0004

Status:

STATUS A

(Verified Documentation)

The Office of Siridantamahapalaka hereby certifies that the present publication has successfully completed institutional review under the Integrated Relic Custodianship Model (IRCM).

Verified Components:

✓ Archaeological Documentation Review

✓ Historical Source Review

✓ Museum Archive Review

✓ Evidence Matrix Assessment

✓ Chain of Custody Analysis

✓ Confidence Assessment

✓ Research Gap Assessment

✓ Publication Governance Review

Certified Findings:

The documentary evidence confirms that archaeological investigations at Jamālgarhī recorded the recovery of six tooth relics and associated relic materials.

The certification applies solely to documentation, archival continuity, and historical evidence.

This certificate does not certify:

• Biological authenticity
• Religious authenticity
• Ownership rights
• Miraculous claims
• Legal title

Verification Authority:

Office of Siridantamahapalaka

Date:

2026

Institutional Seal:

[Seal Placement of HGT]

Digital Signature:

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

DIGITAL ARCHIVE QR REGISTRY PAGE

Project Title:
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RECORDED EXTRACTION OF SIX TOOTH RELICS

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Case Number:
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Digital Preservation Status:
ACTIVE

Archive Classification:
Permanent Institutional Record

Official Registry Authority:
Hswagata International Relic Registry (HIRR)

Digital Resources

QR Code 1
Institutional Registry Record

QR Code 2
Evidence Matrix Repository

QR Code 3
Visual Evidence Archive

QR Code 4
Certification Verification Portal

QR Code 5

Research Supplement Repository

QR Code 6

Version History Archive

Digital Verification Status:

Verified

Archive Access Level:

Public Research Access

Last Registry Update:

2026

Archive Integrity Status:

Verified

Permanent Preservation Classification:

Level VII

Repository Authority:

Office of Siridantamahapalaka

EVIDENCE REGISTER

Case Number:

CASE-2026-0004

Registry Code:

ARCH-2026-0004

Evidence Register Version:

1.0

Evidence Item ER-001

Category:

Excavation Report

Source:

Lt. Stokes and Lt. Lumsden Excavation Records (1852)

Classification:

Primary Source

Reliability:

High

Confidence:

90%

Status:

Verified

Evidence Item ER-002

Category:

Archaeological Report

Source:

Archaeological Survey of India Reports

Classification:

Primary Source

Reliability:

High

Confidence:

95%

Status:

Verified

Evidence Item ER-003

Category:

Tooth Relic Documentation

Source:

Excavation Inventories

Classification:

Primary Source

Description:

Recorded extraction of six tooth relics.

Reliability:

High

Confidence:

95%

Status:

Verified

Evidence Item ER-004

Category:

Bone Relic Documentation

Source:

Excavation Inventories

Classification:

Primary Source

Reliability:

High

Confidence:

95%

Status:

Verified

Evidence Item ER-005

Category:

Museum Archive

Source:

British Museum Records

Classification:

Near Primary Source

Reliability:

High

Confidence:

90%

Status:

Verified

Evidence Item ER-006

Category:

Museum Archive

Source:

Victoria and Albert Museum Records

Classification:

Near Primary Source

Reliability:

High

Confidence:

85%

Status:

Verified

Evidence Item ER-007

Category:

Epigraphy

Source:

Inscribed Gold Plates

Classification:

Primary Source

Reliability:

Very High

Confidence:

98%

Status:

Verified

Evidence Item ER-008

Category:

Numismatics

Source:

Associated Coin Assemblages

Classification:

Primary Source

Reliability:

Very High

Confidence:

98%

Status:

Verified

Register Status:

Closed

Approval Status:

Approved/ With Limited Public Sharing.

APPENDIX COVER PAGES

APPENDIX A

Original Historical Sources and Excavation References

Contains:Original excavation reports, field notes, and historical source extracts relating to Jamālgarhī.

APPENDIX B

References and Bibliography

Contains: Chicago Style bibliography, archival citations, journal references, and museum sources.

APPENDIX C

Numismatic Catalogue

Contains:Coin descriptions, chronology tables, ruler identification records, and dating assessments.

APPENDIX D

Museum Archive References

Contains:British Museum records, Victoria and Albert Museum records, and related institutional archives.

APPENDIX E

Photographic Plates

Contains:Site photographs, excavation records, artifact photographs, and visual documentation.

APPENDIX F

Registry Forms

Contains:HIRR registration forms, assessment templates, evidence logs, and documentation records.

APPENDIX G

Certification Documents

Contains:Institutional verification certificates, quality assurance records, and approval documents.

APPENDIX H

Institutional Verification Logs

Contains:Review history, version tracking, audit logs, and archival verification records.

PUBLICATION COLOPHON

COLOPHON

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The publication certifies research process integrity and documentary evidence only. It does not certify biological authenticity, ownership rights, miraculous claims, or religious authority.

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IRCM QUALITY GATE PROTOCOL

INTEGRATED RELIC CUSTODIANSHIP MODEL (IRCM)

QUALITY GATE PROTOCOL

Every HIRR publication must pass the following quality gates before institutional certification.

GATE 1

Source Verification

Requirement:

Primary sources identified.

Museum references verified.

Citation integrity confirmed.

Status:

PASS REQUIRED

GATE 2

Evidence Classification

Requirement:

Evidence separated into:

EVIDENCE

INTERPRETATION

HYPOTHESIS

Status:

PASS REQUIRED

GATE 3

Evidence Matrix Review

Requirement:

Reliability score assigned.

Confidence level assigned.

Research gaps identified.

Status:

PASS REQUIRED

GATE 4

Chain of Custody Assessment

Requirement:

Confirmed links documented.

Probable links documented.

Unknown gaps documented.

Status:

PASS REQUIRED

GATE 5

Ethical Review

Requirement:

No unsupported claims.

No misleading certainty.

No ownership claims.

Status:

PASS REQUIRED

GATE 6

Certification Review

Requirement:

Institutional verification completed.

Publication governance confirmed.

Status:

PASS REQUIRED

GATE 7

Digital Preservation

Requirement:

Registry entry created.

Version history completed.

Archive record generated.

Status:

PASS REQUIRED

FINAL OUTPUT

If all gates pass:

STATUS A

VERIFIED DOCUMENTATION

If one or more gates fail:

STATUS B

REQUIRES FURTHER REVIEW

If evidence is insufficient:

STATUS C

ARCHIVAL HOLD

PEER REVIEW RECORD

Publication Title:

ARCHAEOLOGICAL ASSESSMENT OF JAMĀLGARHĪ:
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Project Number:

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Review Framework:

Integrated Relic Custodianship Model (IRCM)

Review Type:

Institutional Scholarly Review

Review Categories

✓ Archaeological Review

✓ Historical Review

✓ Epigraphic Review

✓ Numismatic Review

✓ Museum Studies Review

✓ Research Ethics Review

✓ Publication Governance Review

Review Outcome:

Accepted with Institutional Approval

Review Status:

Completed

Review Classification:

Internal Scholarly Review

Future Review Status:

Open for Independent Academic Evaluation

Institutional Position:

The publication remains open to future scholarly discussion, critique, reinterpretation, and supplementary evidence.

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Office of Siridantamahapalaka

Review Date:

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EDITORIAL BOARD PAGE

EDITORIAL BOARD

Publishing Authority

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Hswagata Buddha Tooth Relics Preservation Private Museum
(Yangon / Bangkok Operations)

Founder and Custodian

Sao Dhammasami
(Siridantamahāpālaka)

Principal Researcher

Sao Dhammasami
(Bhikkhu Indasoma Siridantamahāpalaka)

Research Governance Framework

Integrated Relic Custodianship Model (IRCM)

Editorial Functions

Historical Documentation

Archaeological Assessment

Museum Registry Management

Evidence Verification

Institutional Certification

Publication Governance

Digital Preservation

Archival Administration

Editorial Policy

The Editorial Board does not certify relic authenticity.

The Editorial Board certifies only:

- Research process integrity
- Documentation standards
- Archival continuity
- Evidence transparency
- Publication governance compliance

Publication Classification

Institutional Research Publication

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The British Museum

The Victoria and Albert Museum

The Taxila Museum

The Peshawar Museum

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The author also expresses gratitude to all custodians, monastic communities, heritage professionals, and devotees who have contributed to the preservation of Buddhist material heritage throughout history.

May all beings benefit from the preservation of wisdom, history, and the Dhamma.

Sao Dhammasami